

PURCHASED

THE DHARAM SHASTRA

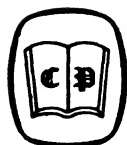
The DHARAM SHASTRA

Hindu Religious Codes

Vol. VI

English Translation and Text

MANMATH NATH DUTT



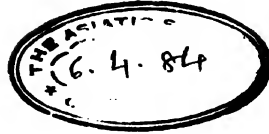
COSMO PUBLICATIONS
NEW DELHI **INDIA**
1979

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v. 6



Sl. No. 075769

44436

First Published

1908

Reprinted

1979

Published by :

Cosmo Publications

24-B, Ansari Road

New Delhi-110002

Printed by :

Rakesh Press

Naraina Industrial Area

New Delhi-110028

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PREFACE.

SEVERAL of my friends, from various parts of India, to whose help and sympathy I am greatly indebted for the completion of my English translations of the Rāmāyaṇa, Mahābhārata, and of other Sanskrit works, requested me to undertake an English translation of the Twenty Hindu Smṛitis which pass under the general name of *Dharma-S'āstras*. But I always expressed my reluctance to undertake the task, for I did not consider myself competent enough to do the same. It is only to satisfy the pressing request of a host of kind friends, to whom it is a sin to be dis-obliging, that I venture to undertake this most arduous work of publishing, in a collected form, the Text and a literal prose English Translation, with profuse Explanatory Notes, of all the *Samhitās*.

Some of these *Samhitās* have already been translated by some eminent scholars of the West. But no attempt has yet been made to translate all of these valuable works and publish them in a few handy volumes so that every student of Hindu Law and Literature may easily possess them for his own use. This is indeed a sad desideratum, especially in a century when so much activity is going on both in the East and West to place the Intellectual and moral greatness of the ancient Hindus before the English-knowing world. The value of *Samhitās* as a sacred record of the life and customs of the ancient Hindus stands supreme over every other Hindu religious work, and it is but necessary that they should be made as much popular as possible. To

encompass this great and sacred end that I have undertaken the present work. I have very carefully collated the Text, with the help of a number of Pundits, and after carefully going through a number of Texts both in Manuscript and print. The Translation I have attempted to make as much literal as possible, keeping an eye more on accuracy than on literary excellence. To elucidate the Text and Translation I have not hesitated in appending Notes, very carefully made out, as elaborately as possible. In my opinion translations of such technical works as *Samhitās* must be always very literal. And I have followed this dictum very carefully throughout the work. My object, in publishing a very carefully edited Text along with the Translation, is that the reader may go through the Translation and the Text simultaneously and learn for himself the true nature and character of the civil and ecclesiastical laws of the ancient Hindus. It is needless for me to mention here that there is not a single collected edition of the Text of the *Samhitās* available in this country and elsewhere. And this surely, if not any thing else, enhances the value and utility of my publication.

A careful study of the *Samhitās* is fraught with immense value and profit not only to the students and practitioners of law but to the general readers as well. They will, by such a study, be not only able to form an estimate of the life and conduct, so glorious and eminent in themselves, of the ancient Hindus but will also be able to regulate their own conduct in the same light and on the same line, with such healthy innovations as the environments under which they now live so urgently require. True regeneration of the Hindus depends mainly upon the regulation of their life and conduct upon

national lines. And nowhere can they find greater light and help in forming their national life anew than in the *Saṃhitās*. Students and practitioners of law in particular will find in these works the earliest and the most genuine Texts of Hindu Laws on which they may safely base their higher studies in this most important department of Literature.

How far I have succeeded in making the Translation literal and accurate, it is not for me to pronounce any opinion. I leave it entirely to the judgment of my readers. If, however, this edition of the early Law-Texts proves successful, I shall, in a near future, undertake the Translation of all the Commentaries for the convenience and use of my legal friends and readers.

Any suggestion that my friends and readers may make for the improvement of the work will be thankfully received by me. I beg only to remind them of the fact that the present undertaking is a national work in which they all, like myself, are equally interested.

THE ELYSIUM BOWER,

January, 1906.

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M. N. D

MANU SAMHITA

MANU SAMHITA

CHAPTER I.

(UNTO) Manu,* blissfully seated with his mind abstracted from the world of the senses, came the great sages. Having worshipped him, they, conformably to reason and propriety,† interrogated him in the following manner. (1)

Kulluka substantiates his statement regarding the highest authority of the Institutes of *Manu* among the *Dharma Śāstras* of ancient India by making quotations from the *Chhândogya Brâhmana*, *Bṛhaspati*, and the *Mahâbhârata*.

Whatever Manu said is medicine to those, who need medication (for their impiety)

Chhândogya Brâhmana.

The superiority of *Manu* lies in its being founded on the true import of the *Vedas*. The *Smṛiti*, which is contradictory to the teachings of *Manu*, is no *Smṛiti* at all. So long does the science of reasoning or Grammar shine as long as Manu, the preceptor in matters of virtue and salvation, does not appear in the field.

Bṛhaspati.

The *Purâṇas*, the Institutes of *Manu*, the *Vedas* with their allied sciences, and the *Ayurvedâ* are the four (branches of study), which are, by themselves, authoritative, and which should not be destroyed by means of sophisticated reasoning (like that of the Buddhists).

Mahâbhârata.

* The first couplet begins with the term "Manu" in accordance with an established precept of Sanskrit Rhetoric, that "all literary undertakings must begin with a term of auspicious import, or signifying Deity," Manu being the name of Agni (fire-god), or of Prajâpati (creator according to others).—*Kulluka*.

† The text has *Yathâ-nyâyam*—In conformity with the rules of Logic or propriety, to ask an absurd or improper question being interdicted by the rules of our *Dharma Śāstras*.—*Kulluka*.

Be pleased, O thou, who art possessed of the six kinds of opulence, to expound to us, in due order * the duties of all the (four) social orders, as well as those of the members of the mixed castes.† (2)

Thou alone art cognisant, O lord, of the imports and regulations :of the self-originated Vedas, incomprehensible in (their meaning) and innumerable (in their ramifications), as well as of the rites (enjoined to be (performed), and truths inculcated, (therein.)‡ (3)

He§ of imponderable prowess, being thus interrogated by the magnanimous Rishis, replied, hear, O ye great sages. (4)

* *Anupurvas'ah* :—In due order, that is, commencing with the rite of *Jdta Karma* (post-natal rite) and, after that, dealing with the successive rites in the order in which they are celebrated in life.—*Kulluka*.

† *Antara-Prabhavandncha* i. e., sons begotten by members of superior castes on wives of inferior castes, and *vice versa*, as well as those who are the offspring of unions with foreign women.—*Kulluka*.

‡ *Kàrya-tattvârtha-vit* :—MEDHA'TITHI, a bigoted advocate of the Vedic rites, explains the passage as "cognisant of the meanings of the principles of Vedic rites and sacrifices." We, however, have thought fit to follow KULLUKA BHATTA in our translation, inasmuch as MEDHA'TITHI's construction of the text excludes many a cardinal point of the Vedic doctrine, such as the knowledge of Brahma, etc., narrows the general scope of the Vedas, and restricts the enquiry to the discussion of a single topic —*Tr*.

§ The use of the pronoun in the third person, singular, in the present couplet, strongly raises the presumption that the *Manu Samhita*, as we have it now, is not what it was originally written by its author *Manu* but is merely a recension of the original work by a disciple of that great patriarch, most probably by Bhrigu. The probability amounts almost to a certainty when we think that it might have been quite within the province of Bhrigu, who revised the old Vedic system of Astronomy, to recast and revise the Vedic codes of Ethics and Laws, which were collated

(Originally) was* this universe enveloped in darkness.† invisible to the sight, without any sign to indicate

and codified by Manu. Others, on the contrary, assert that, it was a common practice with our ancient masters to mention their names in the third person instead of saying "I so and so shall now discourse on such and such a topic," and quote an aphorism of Jaimini in support of their statement.

Manu's description of the creation of the universe in answer to the query of the Rishis regarding the Laws of virtue and good conduct, etc, should not be regarded as unseasonable or out of place. *MĒDHA'TITHI* holds that the description of the evolution of the universe has been here introduced to show that the different forms of existence, from the lowest animalculum to the most exalted *Brahmā*, are but the effects of different degrees of piety. Hence, this topic has a distinct and special bearing upon the main thesis of the *Samhitā*, inasmuch as it unfolds the successive stages of evolution of the individualised self (*Jīva*) and marks the order in which it works up its progression upward, or is constrained to descend into the lower planes of life. *GOVINDA RAJA* (another commentator of the *Samhita*) subscribes to the same opinion, and says that, the description of this evolution of the universe is for the ascertainment of *Brahma*, the real cause of the universe, the knowledge of *Brahma* being held as the *Summum bonum* of life, and its acquisition, imperatively obligatory on all, as so unequivocally enjoined by the holy *Yājñavalkya*, *Vādurāyana*, and the author of the *Mahābhārata*. Nor are the *S'rutis* silent on the point, but rather they inculcate the knowledge of *Brahma* as the highest virtue in man—*Kulluka*

* (*A'sid*)—From the unknowable and invisible nature of the universe, enveloped in primordial gloom, it must not be presumed that nothing existed prior to it, that it was evolved out of pure Nothingness. *Chhândogya Upanishad* has an express text on the subject, "O beloved, there was the only Real (*Brahma*) in the beginning."

† *Tamobhutam* :—The gloom of Primal Nature, *Prakṛiti*, resulting from the latent or potential existence of all ideas in her body, the state of equipoise among the qualities of *Sattva*, *Rajas* and *Tamas*.

its existence, unknowable,* and beyond the inference of reasoning or logic—as if hushed all round in one universal sleep.† (5)

After that, the self-originated Deity, though unmanifest himself, caused this universe to be gradually manifested, by transmuting his energy to the twenty-four categories such as, the primordial elements of indomitable prowess—etc., and gave the first impetus to Nature to be evolved out.‡ (6)

* Unknowable even by means of inference (*Arthâpatti*)—
DHARANIDHARA.

† *Prasuptam* :—Lulled in sleep, as opposed to death, indicating in its midst the potential existence of life, awaiting progressive evolution and manifestation.

‡ By dint of his will, the Supreme Brahma, the underlying substratum or reality of the universe, 'gave the first impetus to Nature to shake off her state of primal equipose, and to be gradually and successively evolved out in those categories and elements, which were necessary for the constitution of the present universe. Nature alone, in the absence of a guiding, controlling Will to shape her course and destiny, might not have been sufficient to evoke a universe into being. The fortuitous congregates of atoms could never have got themselves weighed and arranged in different groups and measures for the formation of different objects without the preconcerted scheme of a devising Genius. The mad whirl-gig of molecular combines would never have been timed with such majestic rhythm of motion and harmony as we find in the marches of the stars without the control of a master Harmonist. Inertia, and a few other forms of physical force may account for the perpetual motion we see everywhere in the universe, but who gave the first impetus to motion is a question, which cannot be answered without admitting the existence of another reality behind the universe.

The Indian Rishis were fully aware of the absurdity of creating a system of philosophy, which tries to account for the evolution of the universe without the intervention of this unknown reality, endeavours to dethrone God from His throne, and

He, who is beyond the cognisance of the senses, subtile, unmanifest, eternal, and imponderable, and who runs through all created things, originated by himself (7)

He, wishing to create various kinds of creatures from out of his own body,* first created water,† and cast his seed therein. (8)

That egg had a golden colour, resplendent like the (aggregative) effulgence of a thousand suns:—In that (egg) Brahmā‡ himself was born—Brahmā, the grandfather (progenitor) of all creatures and regions. (9)

places Nature on it in His stead. The *Bhagavad Gītā*, lends its authority to this interpretation of KULLUKA when it says,

“Through my agency Nature gives birth to the mobile and the immobile.”

Both GOVINDARAJA and MEDHATITHI explain the term *Tamo-nudu* as dispeller of gloom, we have followed KULLUKA's interpretation “*Prakṛiti-Pravartaka*.”

* The immaculate or unmodified Prakṛiti (Nature), before the commencement of the process of evolution, pregnant with the potential seeds of the five material elements, the five cognitive senses, the five operative senses, the mind, life (vitality) acts, knowledge and desire, etc, is called the body of Brahma in the parlance of Vedantism, and, as such, not having a separate existence from that of Brahma. It is through the workings of the innate forces of his Self that Brahma is transformed in the shape of the universe.—*Kulluka*.

† The first material element evolved out after Mahat, Egoism, and the five *Tanmātras* (subtle sensibles) etc.

‡ In the previous cycle of evolution of the universe, Brahma contemplated himself as *Hiranyagarbha*, who was both identical with, and separate from, him. The astral body of this *Hiranyagarbha*, which survived the dissolution of the universe as a thought-form in Brahma, was reanimated, when Brahmā again entered it in the form of life in the beginning of the evolution of our present Universe.—*Kulluka*.

The water is called Nára, inasmuch as it is the first offspring of Nara (the supreme self),* and inasmuch as water was the first receptacle of the Supreme Self, manifested as Brahmá, the Supreme Self is called *Náráyana* (10)

That which is primal, unmanifest, eternal (principle), encompassing both the real and the phenomenal, the individual created by that principle is called *Brahmá*. (11)

In that egg that divinity, having lived for one (Bráhma) year, thought, "let the egg be broken in halves," and the egg was so divided. (12)

Out of those two parts he created the heaven and the earth, and in their midst he eternally placed the sky and the eight quarters, and the seas all around. (13)

He recovered the mind, which partakes of the nature of the Supreme Self, and embraceth both the character of the noumenon and the phenomenon. Prior to the evolution of the mind, (he recovered) the principle of Egoism, the real incentive to all works. (14)

Prior to the evolution of the principle of Egoism, was evolved the principle of Mahat (principle of apprehension). All these categories (products of evolution) are possessed of the three qualities (of *Sattwa*, *Rajas* and *Tamas*). Gradually he created (caused to be

The astral bodies or immutable thought-forms exist in the eternal consciousness of Brahma, and they become re-animated or re-deceased according to the influx or out-flow of life into, or from, them, according to the exigencies of the evolution or involution of Prakriti, or to express it in the language of every day life, at the creation or dissolution of the universe.

* The text has *Nara-Sunava*, the offspring of Nara, the supreme Self, the term *Nára*, water being derived from "Nara" coupled with the affix "an" denoting filialty.

evolved out) the five cognitive senses, the recipients of the sound, light, taste, and smell.* (15)

By combining the subtlest parts of the principle of Egoism, and the five Tanmātras, with their modifications, the senses, and the five material elements, he created all creatures. (16)

Inasmuch as the subtle particles of these six principles (Egoism and the five Tanmātras), which contrive to compose the body of Brahma, enfolded by *Prakṛiti* (Nature), are connected with the five elements as their effect, the wise call the person of Brahma as his body (*S'ariram*), from the fact of its being composed of these six (*śat*) principles. (17)

From Brahma, manifested in the form of the five *Tanmātras*, were produced the great (material) elements, together with their functions;† (and) the deathless Mind, which is the procreating cause of all creations, together with its subtle functions of inclination, antipathy, etc. was produced from Brahma, evolved out as the principle of Egoism. (18)

From the subtle particles of these seven Purusha-like‡ principles of irrepressible energy *vis.*, the principles of *Mahat*, Egoism and the five *Tanmātras* has originated this universe. From the real has proceeded the phenomenal. (19)

* The particle "cha" includes the five operative senses and the five *Tanmātras* as well.—*Kulluka*.

† The function of A'kās'a (ether) is space-giving, that of Vāyu is motion or arrangement, that of fire is transformation (lit heating or cooking); that of water, aggregation or mass-making, and that of Earth is receptivity.—*Kulluka*

‡ Because the Purusha was transformed into them at the outset.

Of these elements, each successive one partakes of the virtues of the preceding element, or in other words, the virtues of an element is corresponding to the number which is placed against it in the list.* (20)

The names and functions and professions of all creatures he (Hiranyagarbha) separately created† according to the directions of the Vedas. (21)

The Lord created the Devas, who formed the limbs (as it were) of the religious rites,‡ and the Devas possessed of life, the hosts of subtle *Devas*, the *Sādhyas*, and the eternal sacrifice. (22)

The three Vedas, distinguished by the names of *Rik*, *Yajush* and *Sāman*, he milched from the Fire, air and the sun for the performances of religious sacrifices. (23)

* Ether or *A'kash'a*, which stands first in the list, has only the one property of sound; air which occupies the second place in the list has two properties *vis*, sound and touch; the third element (fire) has three properties, *vis*., sound, touch and sight, (colour), the fourth element water has the four properties of sound, touch, sight (colour) and taste, while the earth, which stands fifth in the list, has the five properties of sound, touch, sight (colour), taste and smell.—*Kulluka*.

† The Vedas, which eternally exist, are merged in Brahma at the time of the dissolution of the universe only to be patent in the beginning of the next cycle of its evolution, furnishing Hiranyagarbha (the spirit of the burning egg or globe of primal cosmic matter) with forms and patterns of a former cycle for the guidance of his work of universal creation.

The priority of the Vedas to the birth of the universe is also asserted in the *Sariraka Sutam*.

Sabda iti Chenndatā Prabhavāt Prataksānu mānābhyam.

‡ He created two classes of divinities, animate such as Indra and others, and inanimate such as (ladles, etc., the utensils which are employed in the course of a Vedic sacrifice and are invested with a kind of divinity.—*Kulluka*.

He created Time, the divisions of Time, the stars, the planets, the rivers, the seas, the mountains, the plains, and the uneven grounds. (24)

Contemplation (*Tapas*), speech, satisfaction of the mind, desire and anger. Wishing to create these creatures, he thus created this creation. (25)

For the classification of acts, he distinguished virtue from vice, and connected the creatures with the pairs of opposite, such as pleasure and pain, (heat and cold), etc. (26)

With the five subtile and transforming *Tanmātras*, he created this universe, in due order, (from the subtile to the gross, and from the gross to the grosser, and so on). (27)

To the work, for which he, the lord, ordained a creature in the beginning, it spontaneously reverted in its successive incarnations. (28)

To acts of love or cruelty, of mildness or ferocity, or of virtue or vice, it should spontaneously revert; which he ordained for it in the beginning. (29)

As the characteristic features of a season of the year appear at the advent of that season, so the acts of embodied creatures spontaneously assail them (in the proper time). (30)

For the furtherance of the (good of the) world, he created Brāhminā, Kshatriya, Vais'ya, and S'udra from his mouth, arms, thighs, and legs.* (31)

* The division of castes, according to the social economists of ancient India, has its basis, on the four broad, distinctive functions in the economy of the divine organism. The cogitative, the protective, the sustentative and the operative functions, which are so vitally essential to the continuance of each individual organism, the living envelop of each individual Self or *Five*, must have their prototypes in similar functions of the divine body

of *Brahmā*, the direct motive principle of universal Evolution. A man, or a being, in order to live, must think, and reason, and desire. He must have some faculty within him which might help him to anticipate his wants, to profit by the lessons of the past; to co-ordinate his innumerable relations with his environments, and to develop the deeper possibilities of his nature; and to this function or principle, which is governed by the Laws of his prototype's being, the ancient *A'chāryyas* gave the name of *Brāmhana*. Similarly, there must be in man some function exclusively set apart for combating the hidden foes of his organism, to help and accelerate a cure in the case of disease; another function, to store up and manufacture energy from the ingredients of ingested food, or from the physical elements of Nature, and another function to ungrudgingly and unremittingly serve the other three functions in the discharge of their works, *i. e.*, to be at the beck and call of Ideation (*Brahmana*), Protectiveness (*Kshatriya*), and sustentative function (*Vais'ya*). They respectively gave them the names of *Kshatriya* (soldier), *Vais'ya* (merchant or farmer) and *S'udra* (artisan or servant). *S'udruvām* is held identical with *Karmatvam*, work, action, or service. Originally a *S'udra* meant an evangelist of service to mankind, although by an unfortunate degeneration of its meaning, it subsequently came to be synonymous with something low or vile.

As in the body, so in the body politic; as in the body politic, so in the universal body politic, and hence the ancient *A'chāryyas* came to look upon these relations of *Brāhmāna*, *Kshatriya*, *Vais'ya* and *S'udra*, this classification of the units of society for the furtherance of the common weal, like the classification of functions in the divine organism of which they are the exponents, to be eternally existing in the social economy of man, whenever and wherever occurring.

These distinctions of castes have nothing of the hateful and the sense of inequality, which prompted many a civilized society of modern times to lay down an arbitrary barrier between man and man, to create an artificial gulf between the classes and the masses, only on the basis of money-qualification. The framers of the ancient *Samhitās* recognised the inevitable necessity of organizing a division of labour among the several orders of the society. The caste system had its origin in the principle of co-

Having divided his body into two parts, He, the lord (Brahmá), became male by means of the (one half,

operation and reciprocal help, and not in contempt and spitefulness as it is now erroneously believed in certain quarters. A good S'udra (an artisan) was as much free and as much honourable as any Kshatriya, or any Vais'ya, or even any Brahmana in ancient India. The Rishis took them under their own spiritual clanship (*Pravara*), and sages like the holy Kás'yapa, Angirasa, Pálakyapa (*vide* the Agnipuranam) wrote books on sculpture, architecture, veterenary medicine and other branches of art entirely for the training and guidance of the S'udras of their age. In the caste system the Rishis solved once for all the problem of capital and labour, which so badly threatens the modern industries of the West. It was not the out-come of monopolies or vested interests for in the primitive societies of communistic enjoyment man had the instinctive wisdom to exclude all exclusiveness, either in acquisition or possession, for the mere continuance of his race and being, if for nothing else. It was not based on the superior rights of conquest, for a S'udra, if not otherwise morally disqualified, used to enjoy all the civic rights and privileges in common with a member of the twice-born order. It was not established with the imprecations and anathemas of a crafty priesthood, for some of the authors of the ancient Samhitás (Vishnu Ch. 57, V. 16) authorised the Bráhmanas to partake of boiled rice cooked by the S'udras. For reasons stated above, the Rishis advised the society to protect the interests of its different orders with certain limitations. Unqualified equality is impossible in society, and the Rishis, as the best possible alternative, promulgated general equality in civic rights among individuals, and specific limitations of privileges, as of a class against class. The Rishis honestly believed that there can be no society without such distinctions, and they did not err in their belief.

Kulluka subscribes to this view when he says that, Bráhmanas etc., arose out of the divisions of the divine energy (*Daivyás'chā S'aktyá*) as expressed by his different organs such as, the face, etc., (*Mukhādibhyah*) and quotes a *S'ruti*; the Bráhmana was in his mouth.

and female by means of the other,* and on that female he begat Viraj.† (32)

* He begat *Vairaj* i.e. by means of sexual reproduction—*Kulluka*.

† We can not sufficiently bring home to the minds of our readers the fact that these couplets (32—34) reflect a knowledge of Embryology and the principle of sexual diamorphism in our ancient masters, which amounts almost to the superhuman, when we read these verses in the light of modern science, and with the help of the kinder light of the Ayurveda. *Bramhá*, the prototype of all creating agents in this world, first divided his body into two equal parts, of which the one was endued with the male and the other with the female sexual virtues. Then by uniting these two parts or principles he progenerated Viraj. Thus we find the three modes of reproduction i.e., reproduction (by fission or division), sexual reproduction as in hermaphroditic creatures, and sexual reproduction by the union of parents of distinct sexual characters plainly contemplated in the lines of the couplet. It is indeed a far cry from the birth of Vairaj to the evolution of distinct sexual characters in man and woman. Professors Geddes and Thompson in their excellent work on the "Evolution of sex" have delineated for general readers the long series of animal existence through which the distinct sexual characters of our species have been evolved out, and the many attempts of Nature to take a retrograde step towards a lost type, but we can not but contemplate the fact with the greatest complacency that it is Manu, who first promulgated the doctrine that the distinct sexual characters have evolved out of a state of original hermaphroditism, as now demonstrated by the savants of modern science.

The Vishuapurānam fills up the deficiency in the statement by explicitly saying that the left part was endued with the female sexual characteristics and the right half with the male ones, and these two opposite polarities of life, the *Pitrikās'akti* and the *Mātrikās'akti*, according to the Ayurveda, predominate in the right and left halves of the body of each man and woman.

Having practised *Tapas*, whom the Virat-Individual himself created, him, O ye, foremost of the twice-born ones, know to be Manu, my (humble) self, the (second) or immediate creator of all (things and beings). (33)

I, having wished to progenerate creatures, practised the most austere *Tapas*, and at first created the ten great Rishis, the lords of creatures, (named as) Marichi, Atri, Angirasa, Pulasta, Pulaha, Kratu, Prachétas, Vas'istha, Bhrigu and Nárada.* (34—35)

These (Rishis) of indomitable prowess created, in their turn, seven other Manus,† and divinities other than those whom Brahmá had created, together with their celestial abodes, and great sages of irresistible prowess. (36)

[And] Yakshas, Rakshas, Pís'áchas, Gandharvas, Apsarasas, Asuras, Nágas, serpents, birds (such as Garuda) and the several classes of Pitris. (37)

* A'NANDA GIRI in his commentary on the *Brihad A'ranyaka Upanishad* [Ch. I.—Bráhmaṇa (Udgitha)—S. VIII.] explained the term *Angirasa* as a compound of *Anga* meaning members, causes and effects, and *Rasa* meaning essence, substance; the whole meaning is therefore the substance on which the cause and effects depend.

Marichih is light, *Pulasta* is dimensioness, *Pulaha* is contractibility, *Kratuh* is moral laws, *Prachetas* is self-consciousness, *Vas'istha* is conformability to Law, *Bhrigu* is buoyancy or supportiveness (Gravitation?), *Nárada* is water-giving or vitalising principle.

The ten Prajāpatīs then are the ten fundamental principles of the material universe.

† The term Manu here indicates the office of Manu; each Manu takes his birth in the cycle of time he is intended to preside over.—*Kulluka*.

Lightnings, thunders, clouds, shafts of varied coloured light,* rainbows, falling meteors, meteoric claps or reports,† luminous bodies with trailing banners of light,‡ and other luminous bodies.§ (38)

Kinnarās, monkeys, fish, various species of birds, beasts, deer, men, and beasts with two rows of teeth. (39)

Insects, worms, flees, lice, parasites, all kinds of gnats and stinging flies, and the different kinds of trees and climbing plants. (40)

Thus these (Manus), through the merit of the *Tapas* they had practised, and in conformity with my ordination, created all the mobile and immobile things, each in the womb, best suited to it in consideration of the mission of its life.|| (41)

Now I shall relate to you the work and the nature of origin of each of these creatures, as narrated [by the masters of old] (42)

Quadrupeds, deer, wild beasts, those provided with two rows of teeth, Rākshasas, Pis'achas and men, who are viviparous (placental) in their origin. (43)

All birds, serpents, alligators, turtles, and fish and

* The text has *Rohita*, KULLUKA explains it as shafts of refracted light of prismatic colours.

† *Nirghāta* :— which literally means the report of any disturbing physical phenomenon occurring in the earth or heaven such as, that of a meteor or earthquake.—*Kulluka*.

‡ *Ketumscha* :—Trailing light of any falling heavenly body such as a meteor, etc.

§ *Jyotimshi* :—KULLUKA explains it as *Dhruvādin*, the pole star, etc.

|| *Yathā-Karma Tapo Yogdt* :—The nature of the work a creature is intended to perform in life.—*Kulluka*.

their like, whether amphibious or aquatic in their habits, are oviparous. (44)

Gnats, Mosquitos, lice, flees, and such other insects, which originate from heat (decomposed matter) are called *Sveduja*. (45)

All vegetables, which sprout from seeds or graftings, are called *Udbhit* (*lit.* bursting out of the earth), while those (plants), which die as their fruit (corns) are ripe and bear a large number of flowers and ears, are called *Oshadhis* (cereals). (46)

Those trees, which bear fruit without blossoming, are called *Vnnaspatis*, while those which bear both fruits and flowers are called *I'rikshds*. (47)

There are various kinds of shrubs and bushy plants, and various kinds of weeds and grass, creepers and trailing plants, some of which grow from seeds and others from grafts. (48)

Variouly enshrouded by the quality of Tamas, (Ignorance, or Non-consciousness), the effects of their own acts, they retain their consciousness inward, susceptible to pleasure and pain. (49) *

* Even the most cursory reader of this *Samhita* can not but be impressed with the deep insight of its author into the nature of things, which strongly favours the hypothesis that the truths the Rishis preached were clear perceptive truths and not mere deductions from empirical knowledge. Huxley has demonstrated the fact that the "difference between the vegetable and animal life is one of quantity, and not of quality" (THREE ESSAYS, and Professor J. C. Bose Response in the Living and Non-Living has startled the world by his epoch-making discovery that the tissues of plants give almost the same response under pressure of stimulus.

Thus (I have) related 'the origin of all forms of existence from Brahmā downward, which occur in this miserable world of constant change, tossing with its waves of birth and death. (50.*

* These fifty couplets from the beginning represent 'the accepted, orthodox view of Brāhmanism regarding the evolution of the universe, and as the view of *Manu* on the subject. is regarded as the reconciliation between the two opposite schools of *Brāhmanic* thought, *vis.*, the *Sāṅkhya* and the *Vedānta*, it will not be amiss if we try to understand here the real significations of the terms or concepts occurring in the text, divested of their metaphors and allegories.

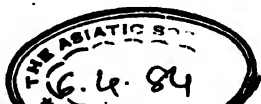
A'NANDA GIRI in his commentary on the (*Bṛihad A'ranyaka Upanishad, Brāhmaṇa*, III. Ś. IX.) says that, creation pre-supposes non-creation and hence the manifest creator entails the necessity of admitting the existence of a non-produced creator, as the "five produced fires" necessarily indicate a non-produced one from which they have originated. This unmanifest spirit, from which Hiranyagarbha or I'svara (supreme ruler, the first produced, or manifest seed of the universe) originated, is called *Brahma* from the all-pervading Nature of its Self. This *Brahma*, or unmanifest, absolute spirituality is the receptacle of *Prakṛiti* or Universal Nescience. *Prakṛiti* is inherent in *Brahma*, the absolute consciousness, as "my sleep" is inherent in "my consciousness." They are not two separate entities, but united co-relatives, perfect *Science* and absolute *Nescience*. When that *Brahma* rouses up from sleep (state of quiescence) after the involution of the Universal Nature, that Nescience, or that unconsciousness of sleep of the non-manifest Spirit is naturally transformed into the principle of Apprehension (*Mahat Tattnam*). Now the human mind is so constructed that it cannot think of any apprehension without referring it to a Self or Ego. "I feel," "I think," "I perceive." As there must be the factor of "I" or mindness in all acts of perception or cognition; the principle of Mahat was transformed into *Ahaṅkāra* the principle of mindness. With the sense of Egoism arises the necessity of perception, and so from *Ahaṅkāra* originated the five subtle *Tan-Mātras*, the atoms of perception, if we may be warranted to use

such a term. With perception there arose the necessity of intellection, and the next category we find in the list is the *Manah* or mind, from which the *Indriyas* or the senses originated. As thinking implies action, and action means the contact with the non-self (the external world) the five *Tan mātṛas*, in their turn, were transformed into the gross elements of ether, air, light, water and earth, to supply the *Indriyas* with their respective objects. Hitherto we do not find any creator or creation, these categories of *Mahat*, *Ahankāra*, *Pancha-tanmātrās*, the *Mind*, the senses and the elements being the modifications of *Prakṛiti*, or the universal *Nescience*

Then what are these? A'nanda Giri in his commentary on the *Bṛihad Aranyaka Upanishad* (*Brāhmaṇa*, III.) says that "whatever is in the effect must also be in the cause." Now, according to the *Vedānta*, the individual soul or self is encased in a subtile body consisting of four sheaths or *Koshas* viz. the *Vijnānamaya Kosha* (Intellectual Sheath), the *Manomaya Kosha* (the Mental Sheath), the *Prānamaya Kosha* (the Sheath of Vital airs) and the *Annamaya Kosha* the Sheath of nutriment. The first is composed of intellect and the five intellectual senses. The second is formed by the mind and the five organs of action or operation, the third consists of the five vital airs governing the processes of inspiration, respiration, circulation, etc. The fourth is formed by the gross matter. In the same manner the principles of *Mahat* (apprehension), *Ahankāra* (mineness), the *Tan-mātrās* and the mind, etc., formed the body of *Brahma* on the eve of the evolution of the universe. The Sheaths or the subtile organism of the individual self is inseparable from it as long as it has to undergo transmigrations; the subtile organism (*S'ariram*) of the universal self is inseparable from it as long it has to undergo transformations in the form of *Hiranyagarbha* (the first embodied self) etc., the *Ahankāra* in either case being transformed into three distinct kinds such as, the *Vaiśvānara* (phenomenal, the creator of mind), the *Taijasa* (thermic, the creator of the senses) and the *Bhūtān* (the creator of gross matter).

In the next stage of Evolution we find that *Apa* (lit water), whose property is mass-making has been created, and on it the

N. B. For "under pressure or stimulus." (p 15. l. 31.) read under "pressure or stimulus as the tissues of animals."



seed or egg of Brahma, resplendent with the aggregative effulgence of a thousand suns, is lying afloat. We need hardly say that this egg, the conglomeration of Paramānus (atoms) of the *Vais'eshika* philosophy, is the globe of the first cosmic matter from which the worlds and systems of the universe have subsequently evolved out, and we need not wonder at the statement that the material atoms have come into being out of the immaterial components of the body of Brahma, if we consider the modern Scientific definition of atoms, "as projections of units of consciousness into space." (*Maxwell.*)

These twenty four categories then were the body of Brahma, or in which Brahma (the universal substance) was successively transformed immediately before this material universe was called into existence, as Jayāditya has expressed it in his work. We need hardly say that, the *Sāṅkhya* philosophy starts with this unmodified Prakriti as the prime cause of this universe; and the *Vais'eshika*, with this resplendent egg of Hiranyagarbha, the conglomeration of atoms (*Paramānuvija*) as the first condition of creation, though with the difference of meanings of these two terms. The *Mula Prakriti* of the *Sāṅkhyas* and the primeval gloom of Manu, which enveloped the supreme Self before the creation, are both negative entities. But the *Mula Prakriti*, the state of quiescence of the three qualities of *Sattwa*, *Rajas* and *Tamas* (knowledge, desire and Ignorance) is an original entity, self-existing and eternal. The *Sāṅkhya* dismisses all further enquiries into the final cause by saying, it is impossible to ask the origin of that which is original (*Mula Mulābhavāt Amulam Mulam*) and supplies that starting place to the human mind without which it can not exercise its reasoning about cause and effect. The *Vais'eshikas*, on the other hand, say that, the atoms are eternal, and their combinations and conglomerations as the only mediate condition of the evolution of the universe, are effected through the agency of an unseen cause (*Adrishta*), which is unknown and unknowable, and which, like the final cause of all agnostic philosophies, partakes of the nature of "fate" or "Necessity." Beyond this stage there is no material difference of opinion among the exponents of the different schools of Brahmanic philosophy as regards the process and order of the evolution of the universe.

Now to return to the Samhitā: From out of the body of Brahmā, the unconditioned Self, was produced *Apā* (lit, water and in that he cast his seeds which were formed into an egg, bright as a thousand suns. Then by dint of contemplation, Brahmā transformed himself into *Hiranyagarbha*, the first embodied soul, and in that egg *Hiranyagarbha* or Brahmā was born. (See note ‡ p. 5.)

Now let us examine what did the Rishi mean by *Nāra* (water); we learn from the Samhitā that it is a kind of principle, which emanated from the body of Nara, the universal substance whose function is fluidity and mass-making (*Samhati*), and in that principle, the first material force (*Śakti-rupma-Kulluka*) he cast his seed. His seed developed itself into an egg resplendent as a thousand suns, the primal globe of burning cosmic matter. Brahmā (*Prajapati* of the *upanishads*) by means of his objective mental qualities entered that egg and was born in it as Brahmā or *Hiranyagarbha*. The passage of the text elucidates that life was inherent in the primal cosmic matter, or as *Anandagiri* in his commentary of the *Bṛihad Aranyaka Upanishad* (*Brahmana* III. S. 21) expresses it, "this is likeness (identity) of life. This identity is not merely found in the different bodies in proportion to their size, because life has no shape and is everywhere."

Why this seed was called an egg? Because, like the impregnated ovum, it was divided simultaneously with the commencement of its evolution, and was subjected to the influences of two polarities of life, motion or vibration, the *Ūpasarpāni* and the *Apasarpuni* of the *Vaiśeṣika* philosophy, the centrifugal and centripetal forces in the material plane. The universal egg was divided and broken in parts with which the first embodied soul created the stars and the solar systems, etc. The text here is only a poetic representation of the doctrine of the *Vaiśeṣika*, the atomic theory of ancient India, in which connection it may be said that *Kaṇada*, the founder of the *Vaiśeṣika*, by pouring a few drops of oil in a basin of water and by stirring it with a stick, first demonstrated the origin of the worlds out of a primal globe of cosmic matter. Perhaps the term "*Apā*" (water) in the text, the vehicle of the primordial atoms, is so named after the water of *Kaṇada's* experiment-basin.

The notion of *Viraj*, dividing his own substance into male and female, occurs in more than one Purāṇa. But the Manu Samhitā

Having thus created me and all (the universe), He of imponderable prowess vanished in Himself, by oppressing (destroying) the time (of evolution) with the time of Dissolution. (51)

When that effulgent Being awakes, the universe is animated; when He of reposeful mind sleeps, the universe is folded up (vanishes). (52)

When he reposes in himself, the self-conscious, embodied selves, with their bodies, the fruits of their acts, cease their respective activities, and the mind,* divested of its functions, reposes languid. (53)

When the all (whole universe) is simultaneously merged in it, then this universal spirit, divested of all its works, happily sleeps the dreamless sleep.† (54)

The individualised Self, with its senses, long continues in a state of unconsciousness, ceases to perform any act, then it passes over from its former body in its true appearance.‡ (55)

makes *Viraj* to be the issue of such a separation of persons and Manu himself to be his offspring. The *Bṛihad Aranyaka Upanishad* relates the allegory of an incestuous marriage and intercourse of the first Manu with his daughter S'atarupā (*B. A. Upanishad, Brahmana IV, S. 4.*

* The text has *Manas* which means the mind with all its functions and the senses and their faculties.—*Kulluka.*

† *Nrivitah*:—Devoid of the states of wakening or sleep. It may be questioned that how can there be any such thing as dreamless sleep in the supreme Self, whose nature is perfect knowledge and felicity. The answer is that this is merely an analogy based upon the functions of animal life (anthropomorphism, *Jiva dharmā*).—*Kulluka.*

‡ Acts (*Karma*)—acts of respiration and such like bodily functions. The astral body of the individual leaves and goes out of its former gross body and the life (vitality) and the senses follow and overtake it in its next rebirth, as stated in the *Bṛihad Aranyaka* :

When being extremely attenuated (subtile) in form, the individual Self (*jīva*), in combination with the (eight 'categories),* enters into the seed of a mobile or immobile being, then it is said to assume a gross form. (56)

And thus he (Brahmā), though himself deathless, by his wakening and sleep, is constantly vitalising and killing all the mobile and immobile (creatures). (57)

Having framed this, (code) at the beginning of creation, he (Brahmā) taught it to me in conformity with the rites laid down in the Śāstras; and I, in my turn, communicated it to Marichi and other Munis.† (58)

This Sage Briṅgu will narrate to you the code, inasmuch as he has learnt it in entirety from my own self. (59)

"Him going out (leaping over) follows life, and the flying life do the senses follow."—*Kulluka*.

* *Samsṛishta*—In combination with the eight categories of the five subtile elements, the senses, the mind, the intellect, desire, Vayus, acts and the Nescience. The astral body (*Linga Śarīra*) goes out in company of these.—*Kulluka*.

† *Maṇvātīrthi* asks how is it that, the authorship of this code, which was actually framed by Brahmā himself, came to be attributed to Manu? He answers the question by explaining the term *Śāstram* as "injunctions and prohibitions as disclosed by the true meaning of the code." Hence these injunctions and prohibitions were ordained by Brahmā and Manu subsequently wrote a Code of Laws based on those ordinations, etc., in verse. *Kulluka* subscribes to the same opinion and says that hence it is no contradiction to say that, "Brahmā originally composed a *Samhitā* containing a hundred thousand couplets and taught it to Manu, who, in his turn, summarised the work and wrote it out again in his own language." Hence it is not at all contradictory to the couplet of Nārada,

He recollected this code composed of a hundred thousand verses.—*Nārada*.

Having been thus commanded by him (Manu), the great sage Bhrigu complacently told them all, hear, O ye Rishis. 60)

In the line of this Manu, the son of the self-begotten one (Brahmā), six other Manus* were born; those magnanimous Manus of great prowess procreated their respective progenies.† (61)

Svarochisha, Auttami, Tāmasa, Raivata, Chākshusa of great energy, and the son of Vivasvān (Vaivasvat) [these are the six Manus.] (62)

These seven Manus of great prowess, beginning with Svāyambhuva, in their respective cycles, created all this universe (*lit.* mobile and immobile things.) (63)

Eighteen *Nimeshas*† (twinkles of the eye) make one *Kāsthā*, thirty *Kāsthās* make one *Kalā*, thirty *Kalīs* make one *Muhurta* (forty-eight minutes), and thirty *Muhurtas* make one day and night. 64)

The sun divided the day and night of the Devas and men. The night is for the sleep of creatures, and the day is for the performance of works. (65)

One month of men makes one day and night of the *Pitris*, each fortnight of men being equal to a day or a night of theirs. The dark fortnight of men is the working time (day) of the *Pitris*, the light fortnight is the time for their sleep (night of the manes). (66)

One full year of men makes one day and night of the Devas. The Northern solstice is their day, the Southern solstice is their night. (67)

* *Svāh Svāh Prajāh*—Their own progenies in their respective times, i.e., cycles of time over which they respectively ruled.

Kulluka.

† The time taken by spontaneously opening and closing the eye-lid is called *Nimesha*.—*Kulluka.* ॥

The duration of one day and night of Brahmā, as well as that of each cycle of time such as the Satyam, etc., now hear me briefly narrate in succession. (68)

The *Krita Yuga* consists of four thousand years (of the Devas); four hundred such years form the *Sandhyā** (dawn) of that cycle, and four hundred such years form its *Sandhyāms'a†* (eve). (69)

Of the remaining *yugas*, the duration of each succeeding *yuga* and its *Sandhyā* and *Sandhyāms'a*, are respectively less than those of its predecessor by one thousand and one hundred years.‡ (70)

Twelve thousands of such four *Yugas*, as computed before in their order of enumeration, count as one *yuga* of the Devas. (71)

A thousand *yugas* of the Devas count as one day of Brahmā and his night is of a similar duration. (72)

[The wise], who know such a thousand *yugas* to be a day of Brahmā and another such a thousand *yugas* to be his night, are called the knowers of true day and night. (73)

* *Sandhyā* here means the forepart of a cycle of time; and *Sandhyāms'a* its closing part.—*Kulluka*.

† A period of as many hundred years is its *Sandhyā* and a similar period is its *Sandhyāms'a* and the period that intervenes between the *Sandhyā* and *Sandhyāms'a* is called the *yuga*.

Vishnupuranam.

‡ The text has *Ekapāyena Vartante*—the amplification of its meaning would be that the *Treta Yuga* consists of three thousand (divine years, its *Sandhyā* and *Sandhyāms'a* being respectively composed of three hundred years. The *Dvāpara Yuga* consists of two thousand divine years and its *Sandhyā* and *Sandhyāms'a* being composed of two hundred years each. The *Kali Yuga* is composed of one thousand (divine) years, its *Sandhyā* and *Sandhyāms'a* respectively consisting of a hundred such years.

At the expiry of his day and night, he wakes up from his sleep, and awake, creates the mind, which partakes of the nature of both the real and the phenomenal.* (74)

Impelled by (its) desire of creation, the mind (or *Mahat* creates (begins the work of creation), and the *A'kās'a* (ether) is created therefrom (in the order described before)† whose property is sound. (75)

From the modification of the ether is born the pure, mighty air, the carrier of all kinds of smell, and whose property is touch. (76)

From the modification of the air is born the illuminant, gloom-dispelling, effulgent light, whose property is sight. (77)

From the modification of light (heat) was born the water, whose property is taste, (and) from the water was born the Earth whose property is smell. This was the creation at the out-set.‡ (78)

* The text has *Srijati Manah* which being literally translated means created the mind. KULLUKA says, that by the term *Srijati* (creates) is meant that he engaged his mind in creating the three regions of *Bhu*, *Bhuvā* and *Sva*, and quotes a Pauranic text in support of his statement.

Manah Srisikshiyā-yuktam Sargāya Nidadhe Punah.

Again he engaged his mind, teeming with the desire of creation, in the act of creating.

Manah here is identical with the principle of *Mahat* (apprehension) into which the energy of the Supreme *Brahma* was transformed after the dissolution of the Universe; what *Mahat* is to *Brahma* in the first cycle of unspecified creation, the *Manah* is to *Brahma* in respect of the subsequent specific creations.

+ In the order of Egoism or Mine-ness (*Ahankāra*), the five *tanmātras* and so on.—Kulluka.

‡ *Srishtirāditaḥ*. Creation of material elements in the beginning of creation, i.e., after the dissolution of the Universe and

Seventy-one of such Divine *yugas*, each consisting of twelve thousand years as mentioned before, constitute the period of a *Manvantara* (the ruling time of a *Manu*). (79)

Innumerable such *Manvantaras*, innumerable creations and dissolutions of the universe,* the Supreme† Being makes out of sport.‡ (80)

Virtue was four-footed,§ and Truth, in special, was entire in the *Krita Yuga*. [In that age] men did not earn anything by vicious means.|| (81)

In the other *Yugas*, Virtue, on account of the foulness¶ of means by which money or knowledge was acquired in them, became successively divested of its

with these elements the various worlds or regions were subsequently created.—*Kulluka*.

* Though only fourteen *Manvantaras* have been enumerated in the *Puranam*, in fact there had been innumerable *Manvantaras*, and innumerable times the universe had been created and destroyed.—*Kulluka*.

† The text has *Parameshthi*, lit., he, who is not qualified by any name, form, or attributes (*Andvitta-Lakshane tisthati iti Parameshthi*).—*Kulluka*.

‡ This is another instance of the anthropomorphic virtues being attributed to Brahma, which in fact have no room in his real nature, *Lokavattu Lila Kaivalyam* (Human-like is his sport, (creation) and emancipation (dissolution of the universe), *S'driraka Sutram*.

§ Virtue is represented as a bull in the *A'gamas*, its four feet respectively consisting of *Tapas* (contemplation), knowledge, celebration of sacrifice (*Yajna*), and gift-making (*Dānam*).—*Kulluka*.

|| *Nādharmenāgama*—*KULLUKA* explains *Adharmena* as "by means not sanctioned by the *Vedas*."

¶ *A'gamāt* :—Vicious or dishonest means—*KULLUKA*. *MEDHATITHI* and *GOVINDARAJ* explain it with "*Vedāt*," (from the *Vedas*, the whole meaning, according to them, being the virtue, which is earned by living in conformity with the teachings of the *Vedas*).

one foot in each. On account of theft, untruthfulness and dissimulation, the virtue, which is earned by pursuing an honest profession, successively became less by a quarter [in each *Yuga*.] (82)

In the *Krita Yuga* (golden age) men knew no disease, and used to witness the realisation of all their desires.* The duration of human life was four hundred years.† In each of the [three succeeding ages] such as the *Tretā*, etc., the life-duration of man respectively became less by a quarter. (83)

The duration of human life, the fruits of acts done by the mortals,‡ and the energies (moral force) of embodied creatures§ are proportionate (to the ethical forces) of each age. (84)

Of one kind is the virtue in the *Krita Yuga*, different is it in the *Tretā*. Of one kind is it in the *Dvāpara* and different is it in the *Kali Yuga*, successively and proportionately decreasing according (to the spirit of) each age. (85)

The practice of *Tapas* (divine contemplation and communion) was the greatest virtue in the age of *Krita*; knowledge (of Self) was the highest virtue in the age of *Tretā* (the age of three-quarter virtue); performance

* *Sarva-Siddhārtthah* :—Successful in all their undertakings. They knew no failure as vice, which wards off and opposes all success, was absent in that age.—*Kulluka*.

† *S'atāyu Vā Puruṣha* (the duration of human life is a hundred years) is the *S'ruti*, which lays down, according to KULLUKA, the extent of human longevity in the present *Kaliyuga*; or *S'atam* (a hundred) is here indefinitely used for a large number. Hence the text is not at all contradictory to the *S'ruti*.

‡ *A's'ishas'chaib Karmanām*—Fruits of Vedic rites performed for the fruition of any desire.—*Kulluka*.

§ *Prabhāvas'cha S'areerinām*—Capacity of Brahmanas to make their imprecations or benedictions effective.—*Kulluka*.

of religious sacrifices was the highest virtue in the *Dvāpara* (age of two-quarter virtue), and gift-making or charity is the highest virtue in the *Kali-Yuga*. (86)

For the preservation* of all this creation, He of great effulgence, laid down separate duties for those originated† from his mouth (Brāhmanas), from His arms (Kshatriyas), from His thighs (Vais'yas), and from His legs (S'udras). (87)

Study (of the *Vedas*), teaching, performance of sacrifices, officiating as priests at other men's sacrifices, gift-making, and acceptance of gifts are the duties of Brāhmaṇas. (88)

Protection of the people, gift-making, performance of sacrifices, study of the *Vedas*, and abstention from luxury† are, in general, the duties of Kshatriyas. (89)

Rearing of cattle (sheep, etc.), gift-making, performance of sacrifices, study (of the *Vedas*), merchandise, money-lending and agriculture are the duties of Vaisyas. (90)

Only one work did the lord ordain for S'udras, viz., to ungrudgingly serve the three above-said social orders. (91)

Sacred is the whole person of a man, more sacred is the part of his body, which lies above his navel, and

* *Gūptyartham*—Each contributing to the well-being of all, and all jointly contributing to the welfare of each in the manner of libations of clarified butter cast in the fire by the celebrant of a sacrifice (*Agnaṁ Prās'tāhutik*). The vapours of clarified butter cast in the sacrificial fire ascend the sun god. The sun god, thus propitiated, sends down the rain. The rain greatly favours the growth of food-crops, and food gives sustenance to the living creatures.—*Kulluka*.

† *Vishayeshvāprasaktiś'cha* :—Non-attachment to music, women, dancing and articles of luxury.—*Kulluka*.

most sacred is his face (head); this is what the self-originated (Brahmā) has said. (92)

From the fact of his having originated from the mouth, for the reason of his being the eldest born of (Brahmā), for the reason of his being the repository of the *Vedas*, Brāhmaṇa is the ruler of all the creation, inasmuch as he lays down the duties [of all the social orders.] (93)

Him, the self-originated one, having practised *Tapas*, created from out of his mouth, for the preservation of creation, and in order that the *Pitris* (manes) and the *Devas* (celestials) might obtain their (portions of the sacrificial) oblation. 94)

Through the mouth of this (Brāhmaṇa), the celestials eat their *Havyas* (oblations), and the manes, their *Kavyas* (oblations.)* (95)

Of the created things the animate creatures are the highest; of the animate creatures the intelligent ones are the highest, of the intelligent creatures men are the highest, and among men the Brāhmaṇas are the highest. (96)

Among Brāhmaṇas the erudite ones are the highest, among the erudite Brāhmaṇas those, who think it their duty to perform the *S'astric* rites,† are the highest, among the latter those, who perform such rites, are the highest, and among the performers of rites the knowers of Brahma are the highest. (97)

* *Havya* : oblations offered unto the deities are called *Havyas*, while those offered unto the manes are called *Kavyas*.—*Kulluka*.

† *Kṛita-Buddhayaḥ*—those, who have the notion (*Buddhi*) of duty i. e., those who are aware of the imperatively obligatory nature of the performance of Vedic rites.—*Kulluka*.

The Brāhmaṇa has originated as the eternal embodiment of virtue. His origin is for the furtherance of virtue; he becomes of the essence of Brahma. (98)

Born as a Brāhmaṇa, he wields the supremacy of the world, the ruler of all creatures, the custodian of the treasure of virtue.* (99)

Whatever property (wealth) is in this world belongs to the Brāhmaṇa. For the fact of his being the eldest born (of the creator),† all wealth legitimately belongs to the Brāhmaṇa. (100)

Whatever does a Brāhmaṇa eat, whatever does a Brāhmaṇa wear, whatever does a Brāhmaṇa receive, is his own property, even if it belongs to another, inasmuch as it is through the kindness of Brāhmaṇas do the other castes enjoy. (101)

For the classification of the works (duties) of the Brāhmaṇa and other castes of society in the order of their enumeration, the wise Manu, the grandson of the self-originated one,‡ framed this code. (102)

This code should be diligently read and taught in its entirety to his pupils by an erudite Brāhmaṇa, and not by (a member of) any other (caste).§ (103)

* *Dharma-Koshasya Guptaye*—The Brāhmaṇa is virtually the ruler of all the other social orders, inasmuch as it is he who formulates the duties of men and teaches them of God and religion.—*Kulluka*.

† *S'raisthenābhijanena* : for the reason of his being prior to the Kshatriya, Vais'ya, and S'udra in respect of time,

‡ Svāyambhuba, or the Manu of the first *Manvantar*, the grandson of the self-originated Brahmā.

§ KULLUKA interprets the passage to mean that, all the twice-born orders are competent to read this *Samhitā*, and says that it authorises only a Brāhmaṇa to teach it to his pupils, condemning the interpretation of *Medhatithi* who holds the concluding part

A Bráhmaṇa, who, while observing the vow of self-control, continence, etc., reads this code, is not tainted by the daily acts of iniquity done by his mind, speech and body. (104)

He sanctifies the row (*ṣankti*)* and the seven generations of his ancestors and descendants. He is fit to be honoured even with the gift of the whole earth. (105)

This code (*i.e.*, the reading of this code) is the greatest of all auspicious rites.† It improves the intellect of its reader, imparts fame and longevity, and is superlatively auspicious. (106)

In this (code) are described virtues (duties) in their entirety, merits and demerits of acts, and the eternal rules of conduct, which govern the four social orders. (107)

Conduct is the highest virtue, as inculcated by the *Smṛiti* and the *S'ruti* (*Vedas*). Hence, a Bráhmaṇa, with his senses under control, shall always conform to rules of conduct. (108)

of the couplet to be an intentional repetition, specically disqualifying the other three castes (Kshatriya, Vais'ya and Sudra) to read the *Samhitā*, or to use his own language it is a mere *Anuvāda* (*i.e.* an explanatory repetition or reference to what is already mentioned, and which illustrates or explains a *Vidhi* or direction previously laid down, but does not itself lay down any direction.)

* *Ṣankti* :—means the row of Bráhmaṇas with whom he may chance to sit down to a *S'raddha* repast.

† The text has *Svastyayanam* which literally means a rite or an undertaking in which lies (*Yayanam*) the continued enjoyment or non-destruction of a wished for object. Mutterings of *Mantras* *Homas* (burnt offerings), etc., are usually included within the *Svastyayanam* (benedictory rites) in as much as they are calculated to oppose the advent of evil and to ensure the continuance of a blessing already received and enjoyed.—*Kulluka*.

Devoid of conduct,* a Bráhmana does not obtain the merit of reading the *Vedas*. Possessed of (good) conduct, he reaps the entire fruit (of such study). (109)

Having thus observed the origin of virtue from (good) conduct, the sages accepted conduct as the basis of all austerities.† (110)

The origin of the universe (*Jagat*),‡ the sacramental rites (*Samskâras*),§ the performance of vows (*Vratas*) and the rules of ceremonial ablutions.|| (111)

Rules as to visiting one's wife, conditions and forms of marriage, the mode of performing the great sacrifices (*Maha-yajnas*) ¶ and the eternal *S'râddha*. (112)

* The text has *Achârâdvichyutah*, which literally means "fallen from conduct."

† The text has *Tapasa* which here includes not only contemplation in the manner of *Yoga* but austere penances, and expiatory rites such as, the *Chândrâyanam*, etc.—*Kulluka*.

‡ The term *Jagat* (universe) emphatically demonstrates the fact that the Rîshis, who first used the term, were fully cognisant of the perpetually moving, changing character of every thing included within it. The motion of our earth, which was known to the Acharyas, at least two or three centuries before the Christian era, is but a necessary corollary deduced from the denotation of the term *Jagat*.

§ Such as the rites of tonsure, post-natal purification, etc.—*Kulluka*.

|| Such as the vow of celibacy (*Brahmacharyayam* etc.)—*Kulluka*.

Snânasya Pâramam Vidhim—The mode of performing the ceremony of ablution by a student after returning from his preceptor's house.—*Kulluka*.

¶ *Maha-Yajnas*, the five daily sacrifices of the householder such as the *Vais'vadeva*, etc.—*Kulluka*.

Descriptions of professions, the vows of *Snātakas*, *articles which ought or ought not to be eaten, purification of articles.* (113)

Means by which females can earn virtue, penitential austerities, emancipation of the Self, asceticism, duties of kings, and laws relating to money-debts. (114)

The mode of examining witnesses, duties of wives and husbands, divisions of shares, laws of gambling, and the punishment of thieves, etc. (115)

The specific duties (works) of Vais'yas and S'udras, as well as those of the members of mixed castes, duties in times of distress, and the mode of performing expiatory penances. (116)

Re-births according to the merits of three kinds of works,† means of self-emancipation, and the ascertainment of goodness and badness of acts. (117)

The duties of citizenship, duties peculiar to one's caste, and the eternal family-duties, and the duties of *Pāshandas*—these are the subjects Lord Manu described in this code.‡ (118)

The Code, as Manu, interrogated by me, first narrated, that you shall hear from me to-day. (119)

* Subjects included within asterisks are treated in the fourth chapter.

† *Trividham Karma-Sambhavam* :—According to the merit of any of the three kinds of acts such as good, middling and bad.—*Kulluka*.

‡ *Pāshandas*—Men, who follow scriptures other than the *Vedas* and do forbidden acts.—*Kulluka*.

CHAPTER II.

THE virtue, which pious men, well read (in the *Vedas*)* and free from attachment and aversion,† have followed from time immemorial, (for the reason of its being based on the *Vedas*, the eternal repository of truth), and as to the truth or falsity of which the dictates of the heart are the concluding proof:‡ now hear me describe that virtue. (1)

What is virtue? Kanāda, the founder of the *Vais'eshika* system of philosophy, answers, that, which gives prosperity (cessation of wants) in this life and the highest success (Self-emancipation) hereafter, is called virtue (*Yatobhyudayo Nis'reyasa Siddhi Sa dharma iti*.)

HA'ARITA says :—Now I shall discourse on Virtue. That which is sanctioned by the S'rutis (Scriptures, both *Vaidic* and *Tāntrik*) is virtue (*S'ruti Pramānaka Dharma*.)

JAIMINI says :—The object indicated (as good) by a Scriptural Commandment is Virtue (*Chodand-lakshanartho Dharma, iti*).

The *Bhavishya Puranam* observes, "virtute is synonymous with good (*S'reya*), and "good" denotes prosperity. There are five kinds of the eternal virtue which has its basis in the *Vedas*.

* The text has *Vidvatbhih*, KULLUKA explains it by *Veda-vidbhi*, men well-versed in the *Vedas*.

† The text has *Arāgibhīh*,—which means that it should not be pursued out of any desire or greed. Virtue is the offspring of an unsullied soul and should be pursued with {an unstained heart, and for its own sake only

‡ The text has *Hridayenābhyunujnato* :—KULLUKA explains it by "which the mind, as charmed by its sweetness, freely approves."

GOVINDARAJ explains it as "that about which the mind does not entertain any doubt."

That, by pursuing which the mind, free from all doubt and scepticism, naturally enjoys a state of self-complacency, is called *Dharma* or Virtue.

Not commendable is the spirit of desire in man, nor the total absence of such a spirit (in him) is detected in this world. The study of the *Vedas* and the performance of the *Vaidic* rites and sacrifices fall within the boundary of acts with a desire.* (2)

Desire is based on volition or determination,† and the religious sacrifices are based on solemn determinations. All vows, *Niyamas* (self-control), and religious duties‡ are said to be born of desire or determination. (3)

No action is found, in this world, of a man without

MĒDHA'TITHI explains "*Hridayam*" (heart) by "notions derived from perusing the *Vedas*, the whole meaning, according to him, being that to which the mind, pregnant with notions originated from the study of the *Vedas*, gives its unstinted sanction.

The true meaning of the couplet, we venture to suggest, is that "Virtue which does not spring up from the passions of the mind, which, like the religion founded by a false, designing prophet, does not live only an ephemeral existence, which, for the reason of its being based on the teachings of the eternal *Vedas*, pious men have been pursuing from time immemorial, which the pious ritualists, with minds, purified by the teachings of the *Vedas*, and equipped with testimonies and evidences of its truth, have been adoring ever since the birth of creation, and about the truth of which the dictates of the heart furnish the conclusive proof, now hear me discourse on that virtue."

* Acts performed for the fruition of a desire cannot be commended, inasmuch as it is these acts which bind the Self of a man to the necessary chain of re-births, while daily (*Nitya*) and accidental (*Naimittika*) religious rites lead to salvation by illuminating self-knowledge.—*Kulluka*.

† The text has *Samikalpa* which means 'volition or desire, as well as a solemn vow to perform a religious ceremony.

‡ Such as the duties of *Snātakas*, etc, described in the fourth Chapter of this *Samhitā*.—*Kulluka*.

desire. Whatever act a person does is but¹ the effort of his desire. (4)

A man, by properly doing the acts enjoined to be performed in the *Vedas*,* attains to the state of Brahma;† even in this world he may obtain all his wished-for objects.‡ (5)

The entire *Vedas*,§ the law codes framed by men, well versed in the *Vedas*, from their recollections,|| as well as the rules of life observed by them,¶ the

* The desire or greed for the fruit of a virtuous act is here condemned, but not the desire or wish to perform such an act without an eye to its merit.

† The text has *Amaralokatām* (lit. state of the immortals)—KULLUKA explains it by *Brahma-bhāvam*, the state of Brahma.

‡ As in the *Chhândo-rya*," when he wishes to attain to the region of the manes, the manes appear unto him simultaneously with his desire (*Sa Yadā Pitṛiloka-kāmo Bhavati, Samkalpā-devāsya Pitarah Samuttishthanti.*)

§ The *Rik*, *Sama*, *Yajus*, and *Atharva Vedas*, as containing all precepts (*Vidhis*), explanatory remarks recommending a precept by stating the merit arising from its proper observance (*Arthavāda*) and *Mantras*.—Kulluka.

|| *Smṛiti S'ile Cha Tadvidām*. The recollections of Sages well-versed in the *Vedas*, as recorded in the Law Codes bearing their names, and which are collectively called the *Smṛiti* (things remembered).

¶ *S'ilam*—Observance of rules of life such as *Brāhmanism*, etc.—Kulluka.

HA'RITA observes that, there are thirteen kinds of *S'ilam* such as, devotion to the gods and manes, amiability, non-aggressiveness, non-maliciousness, mildness, smoothness (of temper), friendliness, sweet-speaking, gratitude, protectiveness, kindness, and contentment.

GOVINDARAJ explains *S'ilam* by absence of attachment and aversion, etc.

costumes* etc., of the pious, and the feeling of self-complacency† are the proofs of virtue. (6)

The duties, which Manu has described as obligatory on any particular person, have been so ordained in the *Vedas*, for he (Manu) is omniscient.‡ (7)

Having observed all the *S'āstras*,§ allied with the *Vedas* with the eye of knowledge, the erudite one shall perform the duties (peculiar to his order) in conformity with the proofs of the *S'ruti*. (8)

By practising pieties inculcated in the *S'ruti* and the *Smṛiti*, a person acquires fame in this life and excellent happiness in the next. (9)

The *Veda* is called the *S'ruti*, and the Dharma *S'āstra* is called the *Smṛiti*. Their teachings should not be put to the test of logic,|| for virtue has emanated from these two. (10)

The Brāhmaṇa, who by dint of logic, tries to bring these *S'āstras* into disrepute, shall be excommunicated

* *A'chāra*, costumes, etc., of the ascetics such as the blankets, barks of trees, etc.

† The text has *Atmanastushti* satisfaction of the mind in cases of alternatives (*Vikalpa*). As for instance, there is a regulation that burnt offerings may be made either at sunrise or at sunset. The satisfaction of the mind which the offerer derives by making such offerings either at morning or evening is the satisfactory evidence that the offering has been rightly made. GARGA says that, in such cases of alternatives Self-satisfaction is the test (*Vaikalpiko Atmatusthis'cha*.)

‡ *Sarvajñānamayo hi sah*. GOVINDARAJ parses it as an adjective to *Veda*, explaining it by "inasmuch as the *Veda* is the repository of all knowledge."

§ Such as the Grammar, Mimāṃsa, etc.—*Kulluka*.

|| Their imports should not be misconstrued by sophistry (*Kutarka*).—*Kulluka*.

from the society, as a heretical* calumniator of the *Vedas*, (11)

The *Vedas*, the *Smṛiti*, good conduct, and self-complacency of one's own, the wise call these four as the positive proofs of virtue. (12)

The sense of virtue germinates in those, who are non-attached to desire and wealth. To all enquirers of virtue the *S'ruti* is the highest (conclusive) proof. (13)

In a case of two conflicting *S'rutis*, both of which are equally authoritative, the wise have called both of them as virtues of equal authority.† (14)

[As for example, there are two] *Vaidic S'rutis* that, Homas should be performed before sunrise, and Homas should be performed after sunrise. These two times are different, but Homas may be performed at either of them [according to the privilege of the offerer and the nature of the deity to whom the libations are offered]. (15)

He, whose all life, from the rite of *Nishka* to that of funeral, is governed by the regulations of the *S'āstras*, is alone competent to read, or to hear this *S'āstra*, and no other. (16)

The tract of country, which lies between the *Sarasvatī*, and the *Drishadvatī*, the two celestial rivers, that god-built country is called *Brahmavartam*. (17)

The conduct of life, as it obtains from generation to generation in that country among the twice-born

* *Nāstika* is the term which occurs in the text; literally it means an athiest, although it is often used in the sense of sceptic, agnostic, etc.

† In the conflict of two *S'rutis* of equal authority either of them may be followed as an alternative.—*Gautama*.

and the mixed castes, is called *Sadâchâr* (good conduct) (18)

Kurukshetra, Matsya, Páñchâla and Surasenaka are called the land of the *Brahmarshis*, they are inferior to *Brahmavartam* (in respect of sanctity).* (19)

From a Brâhmana, born in this country, every one in this world should learn his own proper duties. (20)

The tract of land, which extends between the Vindhya and the Himalaya, and lies to the east of Vinas'ana† and west of Prayâga,‡ is called *Madhya-Des'a* (central country). (21)

The tract of land, lying between the eastern and the western seas and included between the Vindhya and the Himalaya, is called *A'ryavarta* (the country of the A'ryans) by the wise. (22)

The country, in which black antelopes are found to roam about in nature, should be understood as a sacrificial country, the rest is the country of the *Mlechchhas*.§ (23)

These countries, the twice-born ones shall be careful to make their home; a S'udra, in quest of a living, may adopt any country as his own. (24)

* *Kurukshetra*—an extensive tract of land near Delhi extending from the south of the *Sarasvati* to the north of the *Drishadvati*.

Matsya is the name of a country lying to the west of modern Dholpur. Its capital *Virat* is probably same as Bairat, forty miles north of Jeypur.

Panchala, the modern Gangetic Doab.

Surasenaka is the country around Muttra.

† *Vinas'ana*, the country in which the river *Sarasvati* is lost in the desert.

‡ *Prayâga* is modern Allahabad.

§ *Yajniya Deshak* i.e., land in which religious sacrifices may be performed and celebrated.—*Kulluka*.

Thus has been briefly described the source of virtue,* as well as the origin of all (the universe). Now hear me describe the respective duties of the different social orders. (25)

With the auspicious Vedic rites, the purification of the bodies of twice-born ones shall be effected, as (exemplified in) the rites of *Garbhādhānam*, etc. These Vedic rites are purifying both in this life and the next. (26)

By means of the Vedic rites of consecration of the womb, post-natal purification, tonsure, and initiation with the thread, the sin of the twice-born ones, pertaining to the seed and womb (of their parents), is absolved. (27)

The study of the three *Vedas*, Vows,† burnt offerings‡ *Ijās*,§ sons, the great sacrifices,|| and sacrifices¶ make the soul of a man** competent to attain to Brahma. (28)

* * The text has *Dharmasya Yoni*,—KULLUKA explains it as the revealer of virtue, i.e., the *Vedas*, as disclosed by the couplet *Vedokhila Dharma Mulam*,—GOVINDARAJ explains it by "origin of virtue, i.e., the different acts of piety such as, the rites of *S'rāddhas*, *Ashtakās*, etc., as contemplated by the first verse of this chapter.

† *Vratas* or vows of forswearing meat, wine, etc.

‡ *Homas* or burnt offerings known as the *Sāvitrī Homa*, *Charu Homa*, etc., as well as those daily offered at morning and evening.

§ *Ijās*—rites of propitiating the gods, Rishis and manes with libations of water by a student (*Brahmachārin*); a man is debtor to the *Devas* by the Vedic study, to the Rishis by sacrifice, and to the manes by the son.

|| The great sacrifices are the five *Brahma Yajnas*.

¶ *Yajnas* or sacrifices such as the *Yotistoma*, etc.

** The text has *Tanu*, which literally means body,—KULLUKA explains it by "embodied soul"

The rite of *Jñtakarma* (post-natal purification) shall be done unto a male child before the cutting of its umbilical cord; and at that time, it should be fed with honey, clarified butter, and gold-leaf. (29)

The rite of nomenclature shall be done unto it, in the tenth or twelfth month, on a day marked by an auspicious star, or by an auspicious phase of the moon, or by a good *Muhurta*. (30)

The name of a Brāhmaṇa shall be a term of blissful import, that of a Kshatriya shall be one denoting strength, that of a Vais'ya shall be one connected with a term denoting wealth, (and) the name of a S'udra shall be a term implying vileness. (31)

The name of a Brāhmaṇa shall be prefixed to "S'arman," that of a Kshatriya shall be coupled with a term denoting protection; the name of a Vais'ya shall be prefixed to a term denoting prosperity, and that of a S'udra shall be a term prefixed to one denoting service. (32)

Of women, the names shall be terms which can be easily pronounced, not of any cruel import, explicit in their meanings, sweet, of auspicious significations, ending in long sounds, and coupled with terms implying bliss or benediction. (33)

In the fourth month* shall be done the rite of showing the child to the sun; in the sixth month. the rite of feeding the child with boiled rice, or according to the custom obtaining in the family. (34)

For virtue, the rite of tonsure, in respect of, all

* In the third month according to *Yama*, the name of the rite (*Nischrāmanam*) literally means taking the child out of the room.

the twice-born orders, shall be done unto the child in its first or third year,* as ordained by the *Ś'ruti*. (35)

The rite of initiation with the thread shall be done unto a Brāhmaṇa boy in his eighth year, unto a Kshatriya boy in his eleventh year, and unto a Vais'ya boy in his twelfth year, counted from the day of conception. (36)

Wishing† the energy of Brahma,‡ a Brāhmaṇa (boy) should be initiated with the thread in his fifth year; wishing strength,§ a Kshatriya boy should be so initiated in his sixth year; and wishing wealth, a Vais'ya boy should be initiated with the thread in his eighth year. (37)

The time for initiation with the thread (*Sāvitrī*) in respect of a Brāhmaṇa lasts till his sixteenth year;|| that of a Kshatriya, till his twenty-second year; and that of a Vais'ya, till his twenty-fourth year. (38)

Henceforth (beyond these age-limits) these three twice born ones, not duly initiated with the thread,

* In the third year the rite of tonsure, or according to the family custom—*A's'vdayana's Grihya sūtram*.

† Though such a desire on the part of the child is impossible, its father is supposed to cherish them in his heart.—*Kulluka*.

‡ *Brahma Varchasam*—The spiritual force or energy which is derived from the study and right understanding of the *Vedas*—*Kulluka*.

§ *Balārthinah*—i. e., strength of kingdom, and that derived from the possession of horses, elephants, etc.

|| The text has A'-S'odashāt; the prefix A' in this instance, according to KULLUKA, has the force of "till the completion (of" the sixteenth year). Others, on the contrary, relying on the opinion of YAMA, "after his fifteenth year, a Brāhmaṇa, not initiated with the thread, becomes degraded," say that, the force of the prefix A' in A'-S'odashāt is "up to the limit of." We, however, have followed KULLUKA in our translation.

become *Vrātyas* (of broken vows), and are degraded from the society of the Aryans. (39)

A Brāhmaṇa, even in the time of distress, must not hold any connection with these *Vrātyas*, not duly expiated according to the regulation, either by marriage, or by (Vedic) study. (40)

The *Brahmachārins* (of the three social orders) shall respectively wear hempen, silken, and woolen cloths, and put on upper sheets (*uttariyas*) respectively made of the skins of the antelope, *Ruru* (a species of deer) and goat.* (41)

The girdle of a Brāhmaṇa (student) shall be made of three strings of *Munjā* grass, evenly and smoothly tied, that of a Kshatriya shall be made of *Murvā* fibres tied in the shape of a bow-string, and that of a Vais'ya shall be made of hemp-twists. (42)

In the absence of *Munjā* grass, etc., the girdles of (Brāhmaṇas, Kshatriyas and Vais'yas) shall be respectively made of the fibres of *Kusa*, *Ashmantuka* and *Valvaja*, consisting of one, three, or five ties (according to the family-custom, each tie being tied with three strings of such fibre-thread. (43)

The holy thread of a Brāhmaṇa shall be made with three strings† of cotton thread, that of a Kshatriya

* A Brāhmaṇa student shall wear a cloth made of hemp twists and put on an antelope-skin as his upper sheet. A Kshatriya *Brahmachārin* shall put on a silk-cloth and an upper sheet made of the skin of a *Ruru* deer, and a Vais'ya *Brahmachārin* shall put on a woolen cloth and an upper sheet made of the goat's skin. —*Kulluka*.

† *Trivṛt* (lit., thrice rounded) is the term that occurs in the text. But although Manu ordains that the holy thread of a twice born one, whether Brāhmaṇa, Kshatriya or Vais'ya, must consist

with three strings of hempen thread, and that of a Vais'ya with three strings of woolen thread, suspended from the upper (part of the body). (44)

For virtue, a Brāhmaṇa shall carry a staff made of the *Vilva* or the *Palāśa* wood;* a Kshatriya, one made of the *Vatā* or the *Catechu* wood.; and a Vais'ya, one made of the *Pilu* or the *Audumvara* wood. (45)

The staff of a Brāhmaṇa (religious student) shall be made of a height so as to reach to the hair of his head, that of a Kshatriya (student) shall of a height so as to reach his forehead, while that of a Vais'ya (student) shall be of a height so as to reach up to the tip of his nose. (46)

The staff shall be straight, whole-barked, not eaten into by worms (*lit.* unulcerated), beautiful to look at, unburnt, and uncreative of terror to any person.† (47)

With such a desirable staff in his hand, and having worshipped the sun and thrice circumambulated the fire, he (a religious student) shall go forth asking for alms, as laid down in the regulation. (48)

The foremost of the twice-born ones (a Brāhmaṇa student), duly initiated with the thread, shall beg alms

of three strings of thread, yet in practice it is made to consist of nine strings, each three of them being fastened with a knot or *Granthi* on the authority of the *Chhândogya Paris'ishtam*.

DEVALA too says that the holy thread must consist of nine strings (*yajnopavitam kurvita sutrāni nava tantavah*).

* The text has *Vilva* and *Palāśa* staffs. But here only either of these staffs should be carried as stated in the *Vasishtha*, *Vailva Palāśa* or *vā Danda* (a staff either of the *Vilva* or the *Palāśa* wood), —*Kulluka*.

† *An-udogya-kara Nrinām*—with which he must not threaten, or terrorise any person. —*Kulluka*.

by pronouncing the term "*Bhavat*" in the first part,* a Kshatriya, by uttering it in the middle part, and a Vais'ya, by uttering it at the end, (of his begging formula) (49)

He shall beg alms first of his own mother, or sister, or mother's sister,† or of any other woman, who might not insult him with a refusal: (50)

Having collected so much alms as necessary and undeceitfully made over the same to his preceptor, he shall sip water: and pure in body, he shall eat his meal, sitting with his face towards the east. (51)

He, who eats his meal with his face towards the east, acquires longevity; by eating his meal with his face towards the south, a person acquires fame. He, who eats his meal with his face towards the west, acquires opulence; by eating with his face towards the north, he acquires truthfulness. (52)

Having sipped water, a twice-born one shall eat his meal, each day, self-controlled; having eaten, he shall again sip water and touch the external orifices of his organs‡ with water. (53)

Each day, having worshipped it, and without speaking ill of it, he shall eat his food. Let him rejoice at

* The formula for a Brāhmana is *Bhavan Vikshām dehi*, you (be pleased) to give me alms, that for a Kshatriya student is *Vikshām Bhavan dehi* (alms you be pleased to give), and that for a Vais'ya student is *Vikshām dehi Bhavan*, give me alms, O thou revered one.

† In the absence of his mother, he shall beg of his sister; in the absence of a sister he shall beg of his mother's sister; in the absence of a mother's sister he shall beg of a woman, who might not refuse him the alms, —*Kulluka*

‡ The text has *Khāni*, which means the external orifices of the organs. The mouth, the eyes, the nostrils, and the ducts of the ears are what is here contemplated. —*Kulluka*.

the sight of his entire food (*lit*, boiled-rice and propitiate it, and pray it to be available, each day.* (54)

Food, daily worshipped, gives strength and vitality. Unworshipped food destroys both the worlds of its partaker.† (55)

Let him not eat the leaving of any body's (food),‡ nor take a (third) meal during the interval of his morning and evening ones § Let him avoid over-eating. He must not go any where without washing his mouth after eating. (56)

Over-eating brings on ill-health, shortens the duration of life, proves hostile to acts (sacrifices) which lead to heaven, is sinful and condemned by men. Hence, let him avoid over-eating. (57)

Always shall a Brāhmaṇa sip water with the *Brahma-tirtham*, with the *Kāya*, or with the *Dasva-tirtham*, but never with the *Pitri-tirtham*. (58)

The region about the ball of the thumb is called the *Brahma-tirtham*, the *Kaya-tirtham* lies at the root

* As it is said in the A'DIPURA'NAM, "in as much as it is heard in the *Ś'ruti* that food is Vishnu himself, let a person, seeking vitality, constantly meditate upon me, worship me, eat me with joy, rejoice at my sight, propitiate me, pray me to be available each day, and renounce, at my sight, his grief from whatsoever cause arisen.

† Both MĀDHATĪTHI and GOVINDARAJA observe that, this worship is daily obligatory like the rites of *Sandhyā*, and as it is a daily obligatory duty (*Nitya Karma*), its violation entails sin, although its performance does not give any merit. This enumeration of benefits of the worshipped food is a praise of the food, a mere *Arthavāda* and is not here introduced to rouse up the desire of the partaker for securing those fruits or benefits in the manner of a *Kāmya Karma* (act for the fruition of a desire).

‡ Hereby the giving of leavings even to a *S'ūdra* is prohibited.

§ For the purposes of the vow of a *Śnātaka*.

of the small finger, the *Dātvaṃ-tirtham* lies at the tips of the fingers, and the *Pitri-tirtham* (sacred to the manes) lies between the middle parts of the index and the small fingers (59)

First, let him thrice sip water, and then twice rub his closed lips with the tip of his wet thumb. After that, let him touch his organs, chest,* and head with water. (60)

A person, conversant with virtue, and seeking purification, shall sit in a lonely place, facing towards the east or the north, and constantly do the rite of *A'chamanam* (sipping water) with cool,† frothless water by the aid of the (above-said) *Tirthas*. (61)

[In connection with the rite of *A'chamanam*] a Bráhmaṇa is purified by sipping water, enough to reach down to (the region of) his heart ; a Kshatriya, by sipping water enough to moisten his throat ; a Vais'ya, by sipping enough water to moisten his mouth ; and a S'udra, by sipping a quantity sufficient to moisten his lips and the tip of his tongue. (62)

A twice-born one is said to be *upaviti* (wearing the holy thread in the usual way) when the holy thread or the upper sheet lies suspended from his left shoulder on his right hip, leaving the right arm untouched and (free). Similarly, when the same lies suspended from his left shoulder, he is called *Prachinviti*, when

* The text has *A'tmdnam* which means Self. Self or the soul, according to the Upanishads, is located in the heart ; hence it is the practice to touch the chest with water in an act of *A'chamanam*.

† According to *A'pastambha* hot or boiled water may be used by a sick or diseased person,

it hangs round his neck (like a necklace), he is called *Niviti*. (63)*

A torn girdle (*Mekhala*), antelope-skin (*Ajina*), or holy thread, as well as a broken staff, or ewer should be cast in the water, and a new one should be taken by consecrating it with the *Mantra*. (64)

The rite of *Kes'anta** should be done unto a Bráhmaṇa in his sixteenth year, unto a Kshatriya in his twenty-second year, and unto a Vais'ya in his twenty-fourth year. (65)

For the purification of their persons, these rites, excepting that of initiation with the thread, shall be done unto women, in due time and in due order, without any *Vaidic Mantras*. (66)

The sacrament of marriage is to a female, what initiation with the thread is to a male. The service of the husband is to the wife, what his residence in the preceptor's house, as a religious student, is to the husband; the household duty is to a woman, what the making of burnt offerings is to a man. (67)

Thus is described the regulation of initiation with the thread in respect of the twice-born ones, the sacred initiation which is as a second birth unto them. Now hear me describe the acts and duties (*Karma-Yoga*) which are obligatory on them, after initiation. (68)

Having initiated a pupil, let the preceptor teach him the rules of purification and good conduct, as well as the mode of doing burnt offerings and *Sandhyas*, (69)

For the end of studying the *Vedas*, let a student, self-controlled, clad in a light garment, and looking

* This stanza is but a paraphrase of the opinion of *Gobhila* on the subject.

towards the north,* do the rite of *A'chamanam*, and unite his palms in the manner of a *Brahmānjali*,† after which, lessons shall be given to him. (70)

At the commencement and at the close of his *Vedic* study, a student shall catch hold of the feet of his preceptor. He shall read with the palms of his hands united. This is called *Brahmānjali* (the united palms of Brahma or *Vedic* study.) (71)

With his arms parallelly outstretched, he shall make obeisance unto his preceptor, by touching his (preceptor's) right-foot with the right, and his left-foot with the left hand of his own.‡ (72)

Let the preceptor, free from laziness, address his pupil, at the time of teaching, as "O, do you read now," and end his (day's) lesson by saying, "let there be a stop here." (73)

Let a Brāhmaṇa utter *Pranava* at the commencement and at the end of his study. *Pranava*, not uttered at the commencement, leads to the destruction of the reading; not pronounced at the close, it kills the remembrance of the studied subject. (74)

Seated on a (mattress) of *Kus'a* grass, with their tops directed towards the east, and purified by taking hold of the *Kus'a* blades in his hands, let him purify

* On his right hand side the pupil, looking towards the east or the north.—*Gautama*.

† *Brahmānjali*.—Drawing up the hands a little in a flexed posture and then by uniting the palms—this is called *Brahmānjali*.—*Kulluka*.

‡ Laying the palms of his outstretched hands on their back on the ground, let him catch hold of his preceptor's right foot with his right hand and his left foot with his left hand.—*Paithanemi*.

himself by practising three *Prāṇāyāmas*,* after which he shall become competent to utter the *Pranava*. (75)

Akāra (A), *Ukāra* (U) and *Makāra* (M), (the component letters of the *Mantra*, *Om*), *Prajāpati*, (the creator of the universe), milched from the three *Vedas*, together with the (*Vyāhṛiti Mantras*) *Bhurbhuvah* and *Svah* † (76)

* *Prāṇāyāma*—Regulation of the breath in a particular manner. He shall purify his body by three *Prāṇāyāmas*, consisting of fifteen *Mātrās* (i. e., lasting for a time necessary to utter fifteen short vowels).—*Gautama*.

† We find both in the *Upanishads* and the *Puranas* that, this material, phenomenal universe, with its life and living inmates, has evolved out of the eternal "Om," the exponent of vibrations of the primordial ether. The inspired rhapsodists of the *Rik Veda* chant that there is only one substance in the world, and the *Tāntrikas* and *Tattvavādins* (knowers of *Tattvas*) aver that, the different forms of matter have originated from that one substance through the variations of atomic vibrations, or to express it in their own terms, through the action of the different *Matrix* sounds (*Mātrikā Varnas*). Sound is the first expression of a thought or idea, and therefore the *Matrix* sounds were the first realisation of the idea of universal evolution.

Now the component sounds of "Om" (A + U + M) represent all the sounds, both vowel and consonant, of the Sanskrit Alphabet, and hence they are the matrix sounds or vibrations that ushered into being all forms of existence. A (अ) is the first vowel sound as well as the first letter of the Alphabet, and U (उ) is the middle vowel sound; or in other words, the rest of the vowel sounds are but the modifications of A (अ) and U (उ). M (म) is the last consonant sound, the last letter of the five *Vaigas* or groups of principal consonants, the remaining consonants being only auxiliary or intermediate sounds (*Antasthas* and *Ayogavāhas*). Thus we see that the components of Om represent the three whole gamuts of existence the *Vyāhṛitis*, or the *Bhurbhuvah* and *Svah* (the spheres of being, becoming and Self. *Prajāpati* milched this Om, with the three *Vyāhṛitis*, from the three *Vedas*, i. e., he

Prajāpati, the inmate of the supreme sphere, recovered each (of the three feet of the) *Gāyatri*, consisting of the *Riks*, running as *Tad*, 'etc., from the three *Vedas*. (77)

The *Veda*-knowing *Brāhmaṇa*, who mutters this three-footed (*Tripāda*) *Gāyatri*, preceded by the *Pranava** and the *Vyāhriti Mantras*, at meetings of the day and night, becomes associated with (obtains) the merit of reading the 'entire *Vedas*. (78)

A twice-born one, who mutters these three *Riks* a thousand times, each day, is able to cast off all sin within a month, as a snake casts off its slough. 79)

A *Brāhmaṇa*, *Kshatriya*, or a *Vais'ya*, who becomes dissociated with this *Rick* (*Gāyatri*), or deviates from performing his religious duties in proper times, is condemned by the virtuous. (80)

The three great eternal *Vyāhritis*, appended to the *Omkāra*, and the three-footed *Gāyatri* form the mouth of *Brahma*.† (81).

He, who unremittingly mutters these *Mantras* for three years in succession, attains to the Supreme *Brahma*, becoming all-coursing like the air, and unaffected and all-embracing like the universal expanse of ether. 82)

The single-lettered (*Muntra*, *Om*) is the Supreme

recovered this knowledge of the eternal economy of things from the three *Vedas*, the repository of eternal knowledge.

* *Pranava* is same as the "Om or *Omkāra*."

† *Vyāhritis*, the three *Vyāhritis*, such as, the *Bhūh*, *Bhuvah* and *Svah*.

‡ *Brāhmaṇa-mukham* (lit. mouth of *Brahma*), KULLUKA explains it by "the chief means of attaining to *Brahma*, or the mouth of the *Vedas*, i. e., to be muttered before commencing the study of the *Vedas*."

Brahma, *Prāṇāyamas** are the highest austerity, there is nothing greater than the *Sāvitrī* (*Gāyatrī*) *Mantra*, and truthfulness is greater than silence: (83)

All the *Vaidic* rites such as, the *Ṭapas*, *Homas*, etc., do perish in time,† but eternal (*lit.* decayless) is the *Pranava*, since *Pranava* is identical with *Brahma* *Prajāpati*. (84)

A *Ṭapa-yajna* (muttering of a *Mantra*) is ten times more meritorious than a *Vidhi-yajna* (Ritualistic sacrifice). The muttering of a *Mantra* in a low or inaudible tone (*Upāṁsu Ṭapa*) is a hundred times, and a *Mānasa Ṭapa* (mental repetition of a *Mantra*) is a thousand times as much meritorious. (85)

The four *Pāka-yajnas*,‡ if added to the *Vidhi-yajnas*,§ cannot count a sixteenth part of a *Ṭapa-yajna* in respect of merit. (86)

Undoubtedly by means of *Ṭapa* alone, a *Brāhmaṇa* achieves success (becomes liberated), no matter whether he performs any other *Vaidic* sacrifice or not; since a *Brahmana* is said to be a friend|| of *Brahma*. (87)

* *Dharmidhara* reads the text as *Ekākṣṛa-param. Brahma, Prāṇāyama-param Tapah*, meaning *Brahma* is symbolised by the single lettered *Mantra* (*Om*). *Tapas* essentially consists in practising *Prāṇāyamas*. We have adopted KULLUKA's reading who has followed MEDHA'TITHI

† Perish after their fruits are exhausted:—Kulluka.

‡ The four *Pāka-yajnas* (*lit.* sacrifices in which rice is cooked) other than the one known as the *Brahma yajna* (study of the *Vedas*) are the *Vais'vadevas*, *Homas*, *Vali-karmas*, daily *Sr'addhas* and *Atithi-puja* (hospitality to *Atithis*).

§ Such as *Darsa-Paurṇamāsī* and the like sacrifices —Kulluka.

|| The text has *Maitro Brāhmaṇa Uchyate*—KULLUKA explains it by *Brahmanah Sambandhi* related to *Brahma* i. e., he is merged in the supreme self, as narrated in the *A'gamas*.

The senses, spontaneously running towards their attractive objects of gratification, the erudite one shall control, as a charioteer controls his (harnessed) horses (88)

Of the eleven senses, enumerated by the sages of yore, I shall discourse on each of them in detail and in due order. (89)

The ears, the skin, the eyes, the tongue, the nose which is the fifth, the anus, the reproductive organ, the hands, the legs, and the speech which is the tenth, (these are the ten senses). 90.

The first five, in due succession, commencing with the ears, are called the cognitive senses (*Buddhindriyāni*), the (second) five, commencing with the anus, are called the operative senses (*Karmendriyāni*.) (91)

The mind is known as the eleventh (sense), which partakes of the nature of both the cognitive and the operative senses, and by conquering which, one is enabled to conquer the (other) ten (senses) (92)

(A person), through the contact of his senses (sense organs) with their objects of gratification, undoubtedly acquires sin.* Hence, by controlling them, one achieves success (obtains liberation.) (93)

Never is desire extinguished by enjoying the objects of desire; like the fire fed with libations, of clarified butter, it doubly burns up.† (94)

* Compare *Sankara's* commentary on the *Bṛihad Āraṇyaka Upanishad* Ch. I. Brāhmaṇa III. (Udgithā). For by contact, which is their connection with the special work, which they well performed, they were allured with the sin of the demons.

† Compare the saying of *Yayāti* in the *Vishnu-purāṇam*. Food grain, gold, animals, and women that exist in this world, desire even in respect of a single one of these objects of enjoyment is never satiated, hence let a man renounce inordinate desire. With.

Of one who has obtained all the objects of his desire and the other who has renounced all the objects of desire, the man of renunciation is superior to him of enjoyment. (95)

These senses, attached to their respective objects, cannot be so effectively controlled by means of inanition (i.e., by withholding them from their objects) as by the cultivation of knowledge.* (96)

The study of the (*Vedas*), renunciation, the performance of religious sacrifices, self-control and devotional austerities, made by him, O Brāhmaṇa, who is wicked at heart, can never be successful.† (97)

The man, who, having heard, touched, seen, eaten or smelled anything (whether good or bad), does not feel pleasure or pain, is said to have conquered his senses. (98)

Of all the senses (of a man), if only one sense manages to leak out, thereby all his wisdom leaks out, like the water of a water-bladder (through its only outlet.) (99)

Having controlled the concourse of (the external) sense organs and having subdued the mind, let him work out all his ends, averting the pain of the body by means of *Yoga*. (100)

During the morning *Sandhyā*, he (the votary) shall

the mind attached to objects of the senses, I have lived a thousand years complete, still my thirst does not abate—*Vishnu Puranam*.

* *Jñānena* :—by constantly thinking of the unstable character of prosperity, the transitoriness of human life, and the obnoxious nature of the human body which is a bag of bones and muscles, etc —*Kulluka*.

† The text has *Dushta-bhāvasya*, which literally means of a man of bad or sullied feelings and ideas. *KULLUKA* explains it as whose mind is tainted by the object of the senses.

mutter the *Sāvitri* (*Mantra*), standing, until the sun is seen (on the horizon). During the evening *Sandhyā* he shall mutter the *Mantra*, in a sitting posture, until the stars do appear (in the heaven).* (101)

By muttering the *Mantra* in a standing position during the rite of morning *Sandhyā*, one is absolved of the sin accumulated in the night. By muttering it in a sitting posture in the evening,† one is absolved of the sin acquired during the day.‡ (102)

He, who does not stand by his morning *Sandhyā*, nor worships in the evening, shall be disqualified from performing all Brahmanic rites, like unto a S'udra. (103)

Incapable of reading a large portion of the *Vedas*, he, conforming to the regulation of daily reading the *Vedas*, shall mutter, self-controlled, and with undivided attention, the *Sāvitri Mantra*, coupled with the *Vyāhritis*, on the shore of a river or pool in a lonely forest. (104)

There is no prohibition in respect of reading the allied branches of the *Vedic* study (such as, the Prosody, Grammar, rules of pronounciation, etc.,) or in respect of the *Homa Mantras*, or in respect of that portion of the *Veda* which should be read each day (i.e., the *Sandhyā Mantras*), during the period in which the study of the *Vedas* is ordinarily interdicted (105)

* MEDHA'TIRHI gives prominence to the postures taken by the votary during the performance of the *Sandhyā* prayer as the primary factor in imparting merit :

† *Sandhyā*, according to *Yājño-Valkya*, lasts for a *Mahurta*. (forty-eight minutes) at either meeting of the day and the night.

‡ Compare *Yājño-Valkya* ; the sin unknowingly committed by a man, either in the day or night, is expiated by thrice performing *Sandhyā*, each day.

This prohibition does not extend to the daily rites of (*Japus, Homas*, etc.), inasmuch as they are called the *Brahma Satram** (the sacrifice of Brahma); the offering of *Vaidic* recitation, made during the continuance of the period of non-study, which is symbolised by the *Mantra, Vashat*,† produces auspicious fruits. (106)

Unto him, who, pure and self-controlled, studies the *Vedas*, according to the regulation, continuously for a year, (the study) sheds, milk, milk-curd, clarified butter and honey,‡ each day. (107)

A *Vaidic* student (*Brahmachārin*), until he returns to his father's house, shall kindle the fire at morning and evening, beg alms, lie on the bare ground, and do what is conducive to the good of his preceptor,† each day. (108)

The son of the preceptor, one who is devoted to service, a virtuous person, one who is pure, a relation, one who is capable of comprehending the (meaning of the *Vedas*), an honest youth, a son, and a paying student, these ten are fit to be taught. (109)

Without being asked, one must not speak anything

* KULLUKA amplifies the term *Brahma Satram* as *Brahma (Veda) eva Satram*, i. e., the sacrifice of *Brahma*, the preposition "of" having an appositive sense in this instance.

† *Vashat* is the term that is uttered at the close of a *Vaidic* lesson. Hence the term is here figuratively used for the suspension of *Vedic* study, or in other words it is here used to denote the period during which the study of the *Vedas* is forbidden.

‡ The text has *Payo-dadhi-ghritam Madhu* (milk, curd, clarified butter and honey) which, according to the technicalities of the *Hindu Sāstra*, means the satisfaction of the gods and the manes. Compare *Yājña-vaalkya*, the twice-born one, who reads the *Rig-Veda* every day, is said to satisfy the gods with milk and honey, and the manes with honey and clarified butter.

to any person,* nor should he speak if any question is put to him without decorum. In such cases, the intelligent one shall behave like a dumb person.* (110)

He, who puts an improper question, or he who answers an improper one, either of them meets his doom, or incurs the enmity of the either. (111)

Where there is no virtue or gain, or where there is no prospect of a counter-balancing service, there knowledge should not be imparted, like a good seed in a barren soil. (112)

Even in the absence of a means of livelihood, rather let a *Vedic* preceptor die with his knowledge than impart it to an unworthy recipient (pupil) (113)

The presiding deity of knowledge† came to a Brāhmaṇa and said, "preserve me, I am thy highest treasure. Do not impart me to a malicious person, thereby my potency will be kept unimpugned.† (114)

To him, whom thou shalt know to be pure, perfectly continent, and free from the follies of the world, to that Brāhmaṇa, to that custodian of the treasure of knowledge, shalt thou impart me." (115)

He, who acquires the knowledge of the *Vedas* (lessons in the *Vedas*) from a studying pupil, or from a teaching preceptor, without his permission, stands guilty of the theft of Brahma and goes to hell for his crime. (116)

* The text has *Jadavat*, which literally means like a fool or an idiot. KULLUKA explains it by *Mukha-ina*, like a dumb person.

† The text has *vidyā*, the presiding goddess of knowledge. Compare *Vaishṇava* Ch II. vs 2—3.

Him, from whom one has acquired any secular, *Vaidic*, or spiritual knowledge,* he shall reverentially accost without waiting to be first spoken to. (117)

A Brāhmaṇa, who, knowing only the *Gāyatri Mantra*, conforms to the rules of conduct as laid down in the Ordinance, is superior to a Brāhmaṇa, who, although well-versed in the three *Vedas*, eats forbidden food and sells things which ought not to be sold.† (118)

He, who sits on a bed or a cushion on which his preceptor (or superior) is used to sit, shall find no good (prosperity) in this world. Happening to sit on a bed or cushion (at the time), he shall stand up, leaving his bed or cushion, and accost his preceptor at his advent. (119)

At the advent of an old man, old in years and wisdom), the vital airs of a youth heave up and attempt to leap over to him; they are restored to their normal condition by his rising up from his seat and duly welcoming him in. (120)

The duration of life, fame, and bodily strength, these four (things) of him, who sits in the assembly of the old‡ and serves them faithfully, each day, are found to increase. (121)

Having accosted an elderly person, a Brāhmaṇa,

* A spiritual teacher is more venerable than a *Vaidic* preceptor, and a *Vaidic* preceptor is more venerable than an impartor of secular knowledge.—Kulluka.

† The text has *Sarvaśi* and *Sarva-Vikrayi* which literally means eater of all kinds of food and seller of all articles of sale. KULLUKA explains it by *Nishiddha-bhojana-s'ila* and *Pratishiddha Vikretā* which we have adopted in our translation.

‡ In the assembly of preceptors or superiors —Kulluka.

after the accosting, shall enumerate his own name as, I am that so and so who accost you.* (122)

If the person, accosted, chances not to know Sanskrit (the usual language of accosting), then the accoster shall address him as, I am so and so; likewise ladies in general should be thus accosted. (123)

At the time of accosting one shall utter the term "Bho" (O) at the end of his name, inasmuch as that term, in common with the name of a person, signifies the fact of addressing. (124)

A Brāhmaṇa accoster shall be re-accosted as, "be long-lived, O you, handsome-looking one," and the last vowel sound of his name, in the event of its ending in a vowel sound, shall be pronounced in a *Pluta* voice.† (125)

A Brāhmaṇa, who, having been accosted, does not know how to return it (*i.e.*, does not know the formula of re-accosting), shall not be accosted at all by the erudite. He is like unto a S'udra. (126)

In meeting a Brāhmaṇa, his spiritual good will be the first thing that shall be enquired; similarly, the worldly peace of a Kshatriya, the opulence of a Vais'ya, and

* Both Medhātithi and GOVINDARAJA hold that, the accoster shall couple his own name with the term of accosting or welcome.

Let him accost (a superior) by mentioning his own name as, I am so and so that accost you.—*Gautama*.

O, I am that so and so, let him thus mention his own name.—*Sāmkhyāyana*.

† The final vowel of the name of a Brahmana (*As'udra*), or if it does not terminate in a vowel sound, the one immediately preceding the last letter of the name should be uttered in a thrice prolated or protracted manner at the time of addressing or accosting a Brahmana (*Teh pluta Udātta-Pāṇini*).

the good health* of a S'udra are the things[that shall be asked after the first meeting. (127)

A virtuous man shall not address a person, engaged in celebrating a sacrifice, although his younger in years, by his own name. He shall address him as, "Bho" (O), "Bhabat" (revered one), etc. (128)

One shall address another man's wife, not related to him by marriage, as Bhabati (revered lady), etc., he shall address his younger sister as, O thou fortunate one (*Subhage*). (129)

One shall stand up in the presence of one's uncles, father-in-law, maternal uncles, priests (*Rittviks*) and preceptors, although younger than him in years, and welcome them as, I am that so and so, etc., (that accost you). (130)

A mother's sister, the wife of a maternal uncle, or a father's sister shall be revered as the wife of a *Guru*. All these are equally venerable as the preceptor's wife. (131)

One shall accost a wife of his elder brother, belonging to his own caste, by clasping her feet, on returning from a distant country; one shall accost his aunt and mother-in-law by clasping their feet. (132)

One shall behave unto his elder sister, mother's sister, or father's sister as his own mother; but his mother is the most venerable of them all. (133)

* A'PASTAMVA says that these forms of addressing may be used in accosting one's junior or equal in age. GOVINDARAJA says that, in as much as these terms (*Kshema*, etc.) are synonymous, what is contemplated here is that, these different terms should be used in accosting persons of different castes.

Among inmates of the same village or town, persons* younger than one another even by ten years are equal; among professional dancers and musicians, persons younger than one another even by five years are equal. Among Bráhmaṇas well-versed in the *Vedas*, even three years' youngers shall be treated as equals. Among blood-relations it is only a small disparity of age that makes one entitled to respect and veneration. (134)

A Bráhmaṇa, ten years old, and a Kshatriya of a hundred years of age, shall be considered as a father and a son; the Bráhmaṇa shall be treated as the father of the Kshatriya. (135)

Wealth (honestly acquired) friends (relations), age, work, and erudition (knowledge) which forms the fifth, these are the sources of honour, each succeeding one being more honourable than the one preceding it in the (order of enumeration.) (136)

Among members of the three castes, he, who has the best of the five abovesaid qualifications, is entitled to the highest honour. Even a S'udra of ninety years complet† shall be respected by the twice-born ones. (137)

[On the road] one must give way to a carter, to a man of more than ninety years of age, to a sick folk,

* An educated man living in the same town or village with an illiterate person, older than him even by ten years, shall not show any special marks of respect to him for his years, as he is bound to do to an equally uneducated fellow citizen of his, older than him by more than ten years.—*Kulluka*.

† The text has *Das'amingatah* which literally means "in his nineties." *Kulluka*.

to a carrier of weights, to a woman, to a *Snātaka*,* to the king, and to a bridegroom.† (138)

When all these meet together (on the road), greatest preference shall be shown to the king and the *Snātaka*. Of a king and a *Snātaka*, the first shall give way (show respect) to the last. (139)

A Brāhmaṇa, who having initiated a pupil with the thread teaches him the *Vedas* with all its mysteries‡ and ceremonials, is said to be an *A'chāryaya* unto that pupil. (140)

He, who, in consideration of fees, teaches a portion of the *Vedas* and any of the *Vedāṅgas* (allied branches of *Vaidic* study) to a pupil, is said to be the *Upādhyāya* of the latter. (141)

He, who does the (consecrating) rites of *Nisheka* etc., unto a child according to the ordinance, and maintains him with food (and raiment), is said to be his Guru (father). (142)

A Brāhmaṇa, who, being appointed by another, does for him the religious sacrifices, called the *Agnyādheyaṃḥ*

* The text has *Snātaka*, which means a Brāhmaṇa religious student returning from his preceptor's house after finishing his student's career.

† *Vara* here means a bridegroom on his way to, or from the bride's house before, or after the marriage is formally solemnized—*Kulluka*.

‡ The text has *Sakalpam Sarahaṭyamcha*. *Kalpā* means the branch of *Vaidic* literature which deals with ceremonials and the celebration of religious sacrifices. *Rahasyam* (lit mysteries) is the transcendental truths inculcated in the *Upanishads*.—*Kulluka*.

§ The rite of first kindling the sacred fire in which oblations, or libations of melted butter are fit to be offered—*Kulluka*.

Pāka-yajna, *Agni-Stoma*, etc., is said to be his *Rittvik* (priest).* (143)

He, who fills the ears of a person with the eternal truths of the *Vaidic Mantras*, is said to be his father and mother ; against him he shall not rebel. (144)

An *A'chāryaya* excels ten *Upādhyāyas*, a father excels a hundred *A'chāryayas*, and a mother excels a thousand fathers, in respect of veneration.† (145)

* A *Rittvik*, otherwise devoid of the qualifications of a *Brahmachārīn* (such as the vow of continence, etc.) should be revered as a *Brahmachārīn*—*Kulluka*.

† An *A'chāryaya* is more venerable than ten *Upādhyāyas* ; a father is more venerable than a hundred *A'chāryayas*, and a mother is more venerable than a thousand fathers.—*Kulluka*.

It is held by certain western Scholars that, the sentiment expressed in this couplet dates from the time when the sanctity and obligations of marriage, as a social institution, were but very partially observed and discharged by men, or when but a very crude form of marriage was adopted in society. After the days of promiscuity, the first attempt at forming a domestic economy must necessarily be a (government by the mother). The mother was the queen, the protectrix, the fool-earning agent in the first house of man. In the days of promiscuous intercourse the mothers of men, like the mothers of beasts, had to take the sole care of the child ; and hence with the arduous nature of the maternal duties there arose the sense of the child's obligation to its mother. In that stage of society it was natural for the primitive man to look upon his father as a mere progenitor whom perhaps he had very little chance of seeing in his life, and to consider the mother as a thousand times more necessary and valuable for the rearing of his life, from the days of his helpless infancy to those of his resourceful adolescence. But the *Tāntriks*, on the other hand, relying solely on their admirable embryology hold that, the function of the paternal element is only to call the life force latent in the impregnated ovum into being, and that the maternal element is the real manufacturer of life. Beyond this evoking of life

Of one's own progenitor and impartor (teacher) of the *Vedas*, he, who teaches him the *Vedas*, is superior to his progenitor, since the birth of a Bráhmaṇa through the *Vedas* is his eternal existence both in this world and the next. (146)

The birth of a man through the lustful meeting of his parents in his mother's womb is the birth which he has in common with the beasts. (147)

The birth, which the *A'chāryaya*, well-conversant with the *Vedas*, procreates for him through the *Sāvitrī* initiation, according to the Regulation, is his real, decayless, immortal birth (*i.e.*, birth in immortality). (148)

Him, who benefits a man by imparting to him a lesser or greater amount of *Vaidic* knowledge, let that man revere as his preceptor (*Guru*), on account of imparting that much knowledge of the *Vedas*. (149)

A Bráhmaṇa, who, although of a tender age, causes the initiation of an old man in the *Vedas*, and teaches him his religious duties (by explaining their true import), him such an old man is in duty bound to venerate as his own father. (150)

Even the infant son of Angirā, whose vision extended far into the depths of the unseen mysteries,* taught his own father† and used to address them as sons. (151)

force in the ovum the paternal element is perfectly inoperative and hence they decree that a mother is a thousand times more venerable than a father.

* The text has *Kavi*. *Sāyana* explains it in his renowned *Scholia* to the *Rigveda* by *Kṛanta-darshi* "of a far-reaching vision."

† The text has *Pitrin*, *Kulluka* explains by *Pitriyān*, *Pitriya putrān*, paternal uncles and sons of paternal uncles.

Having been thus addressed by A'ngirasa, they, mad with rage, demanded its reason of the Devas, and the assembled Devas said unto them, "the boy has not spoken indecorum." (152)

An ignoramus* is veritably a boy, the impartor of the *Mantras*† is like unto a father, for since the ancient time it has been the practice to call an ignoramus a boy and an impartor of the *Mantras* a father. (153)

Neither by years (age) nor by grey hairs, neither by wealth nor by friends (relations) does one become great. The Rishis made a compact of yore that, "he of us who will study the entire *Veda* with the allied branches of study‡ will be called great. (154)

(Elderliness) among the Bráhmaṇas is according to knowledge, that among the Kshatriyas is proportionate to prowess, that among the Vais'yas is proportionate to wealth,§ and that among the S'udras is proportionate to age (*lit* date of birth.) (155)

Grey hairs do not make an old man; a young man, who has studied, the Devas designate him as really old. (156)

* The text has *Ajna*, which literally means "an ignoramus". Kulluka explains it by "one ignorant of the *Vedas*."

† *Mantrada* is the term that occurs in the text, its literal meaning being the impartor of the *Mantra*. Kulluka explains it by teacher of the *Vedas*.

* The text has *Anuchānah*. Kulluka explains it by *Sāṅga Vedādheyatā*, the reader of all the *Vedas* with the allied branches of knowledge, such as the prosody, grammar, rules of ceremonials, rules of pronounciation, astronomy and *Mīmāṃsa* (exigetic dissertations on the *Vedas*)

§ The text has *Dhana-dhanyatah* i.e. according to one's possession of food grains, animals etc.

Like unto a wooden elephant or a leathern deer, a Bráhmana, who has not studied, bears only the name of a Bráhmana. (157)

As a eunuch is (sexually) fruitless (unsuccessful) in respect of a woman, as (sexually) fruitless is the meeting of two cows, as fruitless is the gift to an ignoramus,* so fruitless (is the life of a) Bráhmana who has not studied the *Riks* (i.e., the *Vedas*). (158)

The good of creatures should be effected with kind and sympathetic means;† desiring virtue, one shall use sweet and gentle words under the circumstances. (159)

He, whose speech and mind are always pure‡ and fully restrained,§ derives all the benefits enumerated in the *Vedānta*.|| (160)

Persecuted or oppressed, one must not hurt the feelings of others. Let him wish or do no injury to any body. Let him not use a harsh word, that bars the gate of heaven, to any body. (161)

Let a Bráhmana shun worldly honours, like a poison,

* The text has *Ajna* which means an ignorant person ; certain commentators explain it by "a mad person."

† The text has *Bhutānām* * * *S'reyo'nus'dsanam*, the literal rendering of which has been given above. KULLUKA explains *Bhutānām* by "*S'iskyānām* (of pupils)," and *S'reyo*, by "instruction," the whole meaning, according to him, is that instructions should be given with the help of compassionate means.

‡ The text has *S'uddhi* (pure). KULLUKA explains it as speech, unsullied by untruthfulness, and mind, free from desire, aversion, hatred, etc.

§ The text has *Samyag-gupte*, KULLUKA explains it as mind restrained from walking in forbidden paths.

|| *Vedāntopagatam phalam*. i.e., lordliness of the universe, and emancipation of Self, etc., described in the *Vedānta*, as the result of practising its tenets.

throughout his life. Desiring immortality, let him court humiliation all through his days. (162)

He, who habituates himself to bear humiliation, happily sleeps, happily wakes (from sleep) and travels in the path of duty.* The humiliator suffers a double death.† (163)

Let a duly initiated Bráhmana, by dint of gradual practice, acquire, while residing in the house of his preceptor, this *Tapas* (penitential austerity), which would enable him to fully comprehend the import of the *Vedas*.‡ (164)

By means of special austerities and various (other) vows practised according to the Regulation, a twice-born one (Bráhmana) shall master all the *Vedas* with

* The discomfiture, which a man suffers for having had to bear with humiliations, ceases to torment the person, who, from his very childhood, learns to look upon honour and dishonour with equal indifference, and thus robs humiliation of its sting. In the armoury of the petty vexations of life there is no dart keen enough to hurt him under his mail of healthy contempt for littleness. There is nothing in this world to disturb his night's repose, or to cloud the gladness of life which returns to him, each day, with the morning song and sunshine. With his head touching the stars in the conscious glory of a larger manhood, he treads triumphant in the path of duty, without casting a look at the shady by-paths of life, or lending his ears to the siren-songs of pleasure. The glory of this world, at its best worth, is but a mist, a vapour, and the commercial success of life may, in reality, be the very opposite of success.

† The text has *Vinas'yati*, KULLUKA explains it by "doubly dies out of self-reproach."

‡ The text has *Brahmàdhigamikam tapah* which may also mean penitential austerity that enables one to attain to *Brahma*. KULLUKA has explained *Brahma* by *Veda*, and we have adopted KULLUKA's interpretation.

their *Rahasyas* (i.e., the mystic transcendentalism as inculcated in the *Upanishads*). (165)

Let the foremost of the twice-born ones (Brāhmaṇas) constantly commit the *Vedas* to memory, inasmuch as the study (recitation) of the *Vedas* is said to be the highest *Tapasyā** for a Brāhmaṇa. (166)

Even he, who indulges in such articles of luxury as, the garland of flowers, etc., by studying the *Vedas*, each day, according to his might, acquires such an efficiency in *Tapas* that its (energy) surcharges his whole body from the tips of his finger-nails to the crown of his head. (167)

A Brāhmaṇa, who not having studied the *Vedas*, tries to acquire other forms of (secular) learning,† is degraded to the status of a Śūdra with all his progeny, even in his life-time. (168)

The first birth of a Brāhmaṇa is in the womb of his mother, his second birth is through his initiation with the holy thread, and his third birth lies through his initiation in the *Vaidic* sacrifices (*Jyotishtoma*, etc.) as ordained by the *Śruti*.‡ (169)

In respect of the birth of a Brāhmaṇa in *Brahma*, of which the wearing of the holy girdle (*Mekhala*) is the symbol, the *Sāvitri* (*Gāyatri Mantra*) is his mother and the preceptor (*A'chāryaya*) is his father. (170)

* *Tapas* means austerity with communion with the supreme Self.

† The text has *Anyatra Kurute Ś'xamam*. KULLUKA explains it by "forms of learning other than the *Smṛiti* and *Vedāṅgas*." Compare *Sankha*, "Before the studying the *Vedas*, let him not study any other subject of study."

‡ Which the priests (*Ritviks*) perform to make him competent for the celebration of the *Vaidic* sacrifices, to make him initiated in the sacrifice; through that he takes birth again.—*Śruti*.

Before his initiation with the thread, a Bráhmana is not competent to perform any kind of religious rites;* hence, for the fact that, the *A'charyaya* imparts to him the knowledge of the *Vedas*, the *A'charyaya* is his called father. (171)

A Bráhmana, until he is again born in the *Vedas*, continues like unto a S'udra. Let him not utter any *Vaidic Mantras* except those of the *S'raddha*,† before his initiation with the thread. (172)

To a Bráhmana, duly initiated with the thread, shall be given instructions, regarding the practice of vows,‡ gradually and in conformity with the Regulation; he shall be made to get by heart the (different portions§ of the) *Vedas*. (173)

The kinds of skin, thread, staff and girdle, which have been ordained for a (*Brahmacharin*) at the time of initiation with the thread, shall be likewise used by him in connection with practising a vow. || (174)

* The text has *Karma*, KULLUKA explains it by *Srauta* or *S'marta Karma*, i. e., acts enjoined to be performed in the *S'ruti* (*Vedas*) and *Smriti*.

† *Svadhà* is the term that occurs in the text. *Svadhà* is the word which is uttered at the time of offering oblations to the manes. Here it figuratively stands for the *S'raddha Mantras*. KULLUKA explains it by "*Mantras* which are recited during the celebration of a first (*Nava*) *S'raddha* ceremony."

‡ The text has *Vratàdes'an*, KULLUKA explains it by "commandments to practise the vows which he promised to undertake at the time of initiation, viz., I will collect fuel for the sacrificial fire, I will not sleep in the day, etc."

§ *Brahmana*, the successive portions of the *Vedas* such as, the *Mantra Bràhmanas*, etc.—Kulluka.

|| Such as the penances of *Govarta*, *Chàndrāyanam*, etc.

A *Brahmachârin*, while residing with his preceptor, shall control his senses and observe these rules of conduct for the augmentation of his psychic power. (175)

Let him be pure, let him bathe each day,* propitiate the gods and manes with libations of water, worship the deities, and cast sacrificial twigs (*Samidh*) in the fire, each morning and evening. (176)

Let him forswear the use of honey, meat, scents, garlands of flowers, and articles of sweet taste which acquire an acid flavour when stale. Let him refrain from visiting women and killing animals. (177)

Let him forswear the use of anointments (unguents), collyriums, shoes, and umbrella; let him renounce lust, anger, greed, dancing, singing and music: (178)

Gambling with dice, idle gossips, scandal, falsehood, embracing, and casting lustful eyes on females, and doing injury to others. (179)

He must sleep always alone, and let him not cast his seed (by any unnatural means.) A lustful casting of seed kills one's vow. (180)

A Brâhmana religious student, who has unintentionally spent himself in sleep, shall bathe and worship the sun and thrice mutter the *Rik* running as *Punarmâm*. (181)

He shall fetch pitchers-ful of water, flowers, cowdung, clay and *Kus'a* grass as much as his preceptor might require, and beg alms, every day. (182)

* Morning and evening, let him bathe each day.—*Vishnu*.

Though daily baths are forbidden by *Gautama* in respect of *Brahmachârins*, this prohibition extends only to wanton bathing, as *Baudhâyana* expresses it. Let him not bathe (many times) out of a spirit of bravado.—*Baudhâyana*.

Of house-holders, who celebrate the *Vaidic* sacrifices and complacently perform the duties peculiar to their order, a *Brahmachârin*, pure in body and spirit, shall beg alms, each day. (183)

He shall not beg alms of his preceptor's family, nor of his cognates and relations. In the absence of any other house-holder, he shall beg alms, leaving each preceding one of these persons. (184)

In the absence of (fit persons of whom the *Vedas* gives a *Brahmachârin* the sanction to beg alms), let him, silent and self-controlled, beg alms of the whole village (*i. e.*, of all the four castes) without repeating the proper formula of begging. (185)

Let him collect fuels (*Samid*) for the sacrificial fire from a distant forest* and place them in the open; with them he must punctually offer the burnt offerings, morning and evening, each day. (186)

In health, if a *Brahmachârin* fails to beg alms, or to kindle the sacrificial fire with the fuel of *Samid* twigs, for seven days in succession, he must do the penance of an *Avakirni* (of broken vow). (187)

† A *Brahmachârin*, having been invited to a repast given in connection with a *S'râddha* offered to the deities, may take to his satisfaction (articles of food) which do not soil the vow, of a vowist;‡ invited to a repast in connection with a *'râddha* offered to the manes, he may take to his satisfaction such food, which

* The dry twigs of trees which have been mentioned in the *Vedas* as holy and fit to be used with the burnt offerings. They should be collected from a distance as it is evident from the use of the term *Durât* in the text.

† The text has *Vratat*, *i. e.*, all articles of food excepting meat, honey, etc, *Mudhu Mâmsa-Varjam* — *Kulluka*.

a *Rishi* may eat* without impugny, even if without incurring the sin of eating the food given by one and the same person ; thereby his vow is not nullified. (188—89)

Wise men have ordained alms-begging as equally obligatory on *Brahmachārins* of all the twice-born castes (*Brāhmaṇa*, *Kshatriya*, and *Vais'ya*), but a *Kshatriya* or a *Vais'ya Brahmachārin* is not authorised to partake of a *S'rāddha* repast given by a single person. (190)

Goaded by his preceptor or not, he shall take special care of his lessons and evince a special interest in things conducive to his preceptor's benefit, each day. (191)

Controlling his body (physical propulsions), speech, intellect, senses and mind, let him sit with the palms of his hands, united together, looking at the face of his preceptor. (192)

1. Covering his body with the upper sheet (of garment in a manner so as to leave) the right arm free and uncovered, let him sit, meek and self-controlled, each day, in the front of his preceptor, after being told by him, "sit down here." (193)

By the side of his preceptor he shall eat food and wear garments inferior to those of his preceptor. After him he shall go to, and prior to him he shall leave his bed. (194)

Comfortably lying in bed or seated on a cushion, or with his face turned back, he must not hear his preceptor's order, nor speak to him. (195)

If his preceptor orders him for any thing when he is seated, he shall rise up ; if he does that standing, he

* *Rishirat*, i e., *Nivāra* grains and such like food-stuff which a holy sage usually eats in his hermitage.—*Kulluka*.

shall advance a few steps towards him ; if he does that while strolling, he shall follow him ; and if he does that while going away, he shall run after him and receive that order or speak to him. (196)

The preceptor happening to look at any other side, he shall stand in front of him ; the preceptor happening to be at a little distance, he shall go unto him ; and his preceptor happening to be in bed or seated, he shall hung down his head and receive his order and speak unto him. (197)

By the side of his preceptor he shall always occupy a lower bed or seat ; within the sight of his preceptor he must not sit in an easy or careless posture. (198)

He shall not utter his preceptor's name even at his back. He must not mimick his gait, speech or voice. (199)

Let him shut up the ducts of his ears in a place where his preceptor is calumnised or spoken ill of, or he must go elsewhere from that place. (200)

A calumniator of his *Guru* shall be born as an ass, and a vilifier of his *Guru* shall be a dog, in his next birth. For having wrongfully enjoyed the property of his *Guru*, he shall be born as a worm ; one envious of his *Guru's* excellence shall take birth as an insect in his next incarnation. (201)

He shall not worship his *Guru* (with garlands of flowers, sandal-pastes, etc,) from a distance,* nor when angry or in the company of ladies. Happening to meet his *Guru* from a car or from (raised seat, he shall get down and pay him respect. (202)

* He shall not send such offerings of flowers, etc, to his *Guru* through a third person from a distance.—*Kulluka*.

He must not sit with his *Guru* when the wind will be blowing from his direction to that of his *Guru*,* or the contrary ; while in his company, he must not say anything which is inaudible to his *Guru*. (203)

In a bullock cart, in a cart drawn by a horse or a camel, on the terrace of a building, in a courtyard, on a large mattress of reeds, on a stone-slab, in a boat he may sit by the side of his preceptor (*Guru*). (204)

In the event of the (preceptor) of his preceptor being near, he must behave unto him as unto his own preceptor ; while residing in his preceptor's house, he (the pupil) shall not accost even his own parents without first having obtained the preceptor's permission. (205)

Unto his preceptor, (teacher) and superior relations such as uncles, etc.), unto counsellors of good, and unto those who dissuade him from evil ways, he shall always thus behave. (206)

As well as unto his elders in virtue and wisdom : likewise unto his preceptor's sons and friends and relations thus he shall constantly behave. (207)

A preceptor's son, if he be his younger or equal in age, or if he be a disciple of his in respect of the celebration of a religious sacrifice, he (the pupil) shall respect as his own preceptor, in the event of that (son) having taught him the *Vedas*. (208)

He shall not rub the person of his preceptor's son,

* The text has *Pratīvāta Anuvāta*. The wind is said to be *Pratīvāta* when it blows from the direction of the *Guru* to that of the pupil, and *Anuvāta* when it blows from the direction of the pupil to that of the preceptor. A pupil is forbidden to sit by his *Guru*, when the wind blows from either of these directions, lest the particles of saliva, etc., from his mouth, while speaking, might not fall upon his preceptor's body.

nor help him in bathing, nor eat the leaving of his food, (as he shall do in the case of his preceptor). (209)

The wives of a preceptor of his own caste shall be revered (by a pupil) as the preceptor himself. His wives of different castes shall be honoured with mere accosting and by rising from the seat. (210)

A pupil shall not anoint the person of his preceptor's wife, nor help her in her bath, nor rub her person, nor comb her hair. (211)

A pupil, twenty years old, (or) who has attained the age of discretion, shall not accost his preceptor's wife, if she be a youthful one, by clasping her feet. (212)

To defile men is the nature of women, hence the wise are never infatuated nor un-circumspect about them. (213)

Man, by nature, is subject to lust and anger; women are quite competent to lead even the wise men astray, not to speak of fools, (their easy victims). (214)

One shall not reside in a solitary place even with his own mother, sister or daughter. Powerful are the passions (lit senses) of a man, and they sometimes overwhelm even the wise. (215)

If desired, the young pupil may accost a youthful wife of his preceptor, according to the Regulation,* by mentioning his name as I am so and so (that accost you) (216)

Having returned from a distant country, he, bearing in mind the rules of good conduct, shall accost (an elderly) wife of his *Guru* by clasping her feet, on the first day; on all subsequent days, he shall simply accost her without clasping her feet.) (217).

* That is without clasping her feet.—*Kulluka*.

As by digging (the earth) with a digging instrument, one gets water, so by faithfully serving him, a pupil acquires (all) the knowledge which is contained in his *Guru* (preceptor). (218)

A *Brahmachârin*, whose head is clean shaved, or who wears clotted hair, or grows a single tuft of clotted hair on his crown, let not the rising or setting sun find within the precincts of: a village.* (219)

If the sun rises, seeing him asleep, out of wilful laziness, or goes down finding him resting in bed out of ignorance, let him mutter the *Gâyatri Mantra* and fast for a whole day. (220)

A sleeping (*Brahmachârin*), roused up from his sleep by the sun, if he fails to do this penance, is associated with a great sin. (221)

Both in the morning and evening, let him, pure and self-controlled, mutter the *Gâyatri*, and pray, sitting in a holy place, as laid down in the Regulation. (222)

Even if a woman or a S'udra advises him to do any good act, let him do that, or whatever his mind approves of, (if that is not hostile to the *S'âstra*.) (223)

Some say that virtue and wealth are the only good in life, others aver that wealth and desire are the highest good, some hold that virtue is the only good, others say that wealth is the only good in life : virtue wealth and desire combinedly form the good in life. This is the conclusion. (224)

The preceptor is the living image of *Brahma*, the father is that of *Prnjâpati* (creator) ; the mother is the living image of the earth, and the uterine brother is one's own image (second self.) (225)

* He must be in his forest-home before the sun sets, nor quit it for a village before he rises in the morning.

Hence, a man, and specially a Bráhmaṇa, even being hardly oppressed by them, shall not insult a father, a mother, or an elder brother. (226)

Even in the course of a hundred years, a son can not repay the trouble which his parents have undergone for the purpose of bringing him up. (227)

Let him constantly do what is good to his parents, and specially what conduces to the comfort of his preceptor. The satisfaction of these three is the consummation of all *Tapas* (penitential austerities) (228)

Serving these three constitutes the highest *Tapas*; without their permission, let him not practise any other piety. (229)

These three represent the three Regions,* the three orders of the society. They are the three *Vedas*, they are the three fires. (230)

The father is the household fire, the mother is the southern fire, and the preceptor is the sacrificial fire. These three fires are the most glorious in the world. (231)

A house-holder, who does not commit any folly in respect of these, conquers the three regions; effulgent as a god, he, even in his mortal frame, is enabled to enjoy the felicity of heaven. (232)

By means of devotion to his mother one conquers this world, by devotion to his father he conquers the middle world (firmament), and by devotion to his preceptor he attains to the region of *Brahma*. (233)

He adores all the virtues, who adores all these three; He, who belittles these three, belittles all the virtues. (234)

* *Trayo Lokàh*, the earth, the firmament, and the heaven.

Trayo As'ramàh the order of *Brahmachàrin* (the religious student), the order of the house-holder, and the order of hermits.

So long as these three live, let him not practise any other virtue (piety) ; let him tenderly serve them and always do whatever is good and pleasant to them. (235)

Whatever other virtues does he practise by mind, speech and acts, for his good in the other world, he shall inform them thereof. (236)

To serve them tenderly is the highest and most manifest consummation of his duty, all other pieties* are minor virtues. (237)

Respectful, let him acquire an auspicious knowledge† even from a S'udra ; the highest virtue,‡ even from a man of vile caste ; and a good wife,§ even from a bad family. (238)

Ambrosia may be taken even out of poison ; a good word, even from an infant ; a good conduct, even from an enemy ;|| and gold, even from an unhallowed person. (239)

Women (wives), gems, knowledge, virtue, purity, good words counsels, and the various kinds of art may be acquired from anywhere. (240)

In times of distress, a Brāhmaṇa student may take

* *Apadharma* is the term that occurs in the text, KULLUKA explains it by *Vaidic* sacrifices such as the *Agnishtoma*, etc.

† *S'ūhām Vidyām*—knowledge of manifest, or tested power and potency, such as the *Gārudī Vidyā* (drugs and incantations for the cure of a snake-bite).—Kulluka.

‡ *Param Dharmam*, means liberation of the soul.—Kulluka.

§ The text has *Stri-ratnam* which literally means "a gem of a woman."

|| *Amitrādapi Sadavrittam i.e.*, even the good conduct of one's enemy should be imitated.—Kulluka.

his lessons from a non-Bráhmaṇa* preceptor, and he shall serve his *Guru* (teacher) only so long as he shall actually study.† (241)

Wishing the most exalted existence (i.e., liberation of self), after death, let not a Bráhmaṇa student live for good in the house of a non-Bráhmaṇa preceptor, or in the house of a Bráhmaṇa who has foresworn good conduct, and renounced his function of a *Vaidic* teacher. (242)

A (ritualistic) *Brahmachārin*, if he desires to live for good in the house of his preceptor, must render him services to the last day of his life. (243)

A Bráhmaṇa, who, to the last day of his life, thus serves his preceptor, attains by his own spiritual energy to the eternal abode of *Brahma*. (244)

Let not a virtuous *Vaidic* student pay any (money) to his preceptor ere he returns from his house after finishing his career. After having bathed‡ with the permission of his *Guru*, he must pay him a honorarium according to his pecuniary circumstances. (245)

* The text has *Abrāhmaṇāt* which literally means from a non-Bráhmaṇa. KULLUKA explains it by "in the absence of a Bráhmaṇa, he may study under a Kshatriya; and in the absence of a Kshatriya, under a Vais'ya preceptor."

† Render all other services except that of washing his feet and eating the leaving of his food, etc.—*Kulluka*.

Bráhmaṇa students shall serve a Kshatriya imparter of the *Mantra* (teacher of the *Vedas*) by such acts as following him etc. A Bráhmaṇa even who has acquired knowledge from him shall be regarded by a (Kshatriya) as his *Guru*.—*Vyas'a*.

‡ Ablution at the close of his student's career, which formed, as it were, a signal for quitting the preceptor's roof for that of his paternal home.

A plot of land, gold, a cow, a horse, an umbrella, a pair of shoes, paddy, vegetables,* clothes, or whatever he is capable of giving him, with that he shall evoke the pleasure of his preceptor. (246)

On the death of his preceptor, unto a qualified son of his, or unto his (widowed) wife, or unto a cognate of his he shall behave as his preceptor. (247)

In the absence of all these three, let him, making use of his preceptor's seat and cushion, offer burnt offerings, (morning and evening, each day), and thereby make his Self competent to attain to *Brahma*. (248)

A Bráhmaṇa, who thus undeviatingly practises the vow of a ritualistic *Brahmachârin*, obtains an excellent status,† after death, and stands not under the necessity of reverting to human existence. (249)

* In return of the knowledge acquired from him, he shall give unto his preceptor a few vegetables even if his wordly circumstances do not admit of his giving any other thing. A gift however precious or costly is no adequate return for the benefit which a preceptor accords to his pupil. Compare,

There is no such thing in this world, by giving which a pupil can discharge his debt to a preceptor, who has taught him, no more than a single letter of the alphabet.—*Laghu Hārta*.

† In the absence of a qualified son of his *Guru* he shall behave unto (render services) to his widowed wife as his preceptor, and even in the absence of such a widowed wife he shall extend the same differential treatment to a surviving cognate of his (such as an uncle, etc.—*Kulluka*.

‡ The text has, *Uttamam Sthānam*, KULLUKA explains it by "he goes to the vicinity of *Brahma*."

CHAPTER III.

IN his preceptor's house, a *Brahmachārin*, having practised the vow of (studying) the three *Vedas** for thirty-six years, or for a half or a quarter of that period,† or for a period necessary to fully comprehend them. ; (1)

Or having studied (all) the *Vedas*, or two *Vedas*, or a single *Veda*† in the proper order of *Mantra*, *Brāhmaṇas*‡ etc., without the least deviation from his vows,§ shall enter the order of the householder.|| (2)

A youthful *Brahmachārin*, renowned for the completion of his vow of a *Vaidic* study, and who has studied the *Vedas* from his father or preceptor, and is about to enter the order of the house-holder,¶ shall be

* *Traivedikam Vratam*, literally means the "vow of three *Vedas*;" but although the three *Vedas* (*Rik*, *Sāman* and *Yajus*) have been here specifically mentioned, we shall have to understand the four *Vedas* (*vis.*, the *Rik*, *Sāman*, *Yajus*, and *Atharvan*) by the term *Traivedikam*, the *Atharvan* being included within the *Rig Veda*. Hence we find in the *Vishnu Puranam*, "The allied branches of *Vaidic* study and the four *Vedas* (*Angāni Vedās'chatvārah*, etc.).

† Compare *Yajnavalkya* —The vow of a *Brahmacharin* for twelve or five years in respect of (studying) each *Veda* (*Prativedam Brahmacharyayam Duādas'āvudam Pancha vā.*)

‡ According to the *Sākha* (school) of the *Vedas* he belongs to.—*Kulluka*.

§ *Mantras*, *Brāhmaṇas* are the different divisions of the *Vedas*.

|| The vow of perfect continence and abstinence from honey, meat, etc.

¶ The text has *Gārhaṣṭhyas'rama* (the order of the householder) i. e., he shall impose upon himself the obligations of matrimony and discharge the duties of married life, marriage, being the first step to house-keeping.—*Kulluka*.

presented with a cow, and a cup of honey,* when he, decorated with garlands of flowers, will be found seated in his bed. (3)

Having bathed with the permission of his *Guru* at the termination of his vow, a Bráhmaṇa shall marry a wife of his own caste, possessed of auspicious signs. (4)

For the purposes of marriage and sexual intercourse, a girl, not related to his mother by the tie of *Sapinda*† relationship, nor to his father as a *Sagotra*‡ (cognate), is as well recommended in respect of a Bráhmaṇa. (5)

However great (illustrious), or opulent with (the possession of kine, goats, sheep, money and paddy), they might be, (the following) ten families should be avoided in respect of taking a bride from (any of) them. (6)

* The father or the preceptor shall thus worship (offer) him with a cow and a cup of honey (*Madhu-parkam*).

† *Sapinda*-relationship is extinguished in the seventh degree of descent.

‡ *Sagotra* means persons belonging to the same spiritual clan-ship, or descendants from a common ancestor.

According to the *Dharma Śāstra* one cannot marry a female *Sapinda* relation of his mother, though he can marry a female *Sagotra* relation of hers.

The particle "cha," includes father's sisters and their daughters who are not his *Sagotras*. *Vyāsa*, on the other hand, forbids the marriage with a mother's *Sagotra* girl.

Some desire not marriage with a mother's *sagotra* girl. In a case when the name of the girl's family is not known, one can marry her without the least hesitation.—*Vyāsa*.

Having married a daughter of his maternal uncle, or a girl belonging to his mother's *Sagotra*, or a girl belonging to the same *Gotra* or *Pravara* (spiritual clanship) with his father, or having gifted a girl in such a marriage, a *Brahmana* shall do a *Chandrāyana* penance by way of expiation.—*Vasistha*.

A family of doers of mean acts, a family in which no male child is born, a family of men devoid of Vaidic knowledge, a family of hairy men and women, and a family in which consumptive, epileptic, leprous or leucodermic members are born, these are the ten families in which one is forbidden to marry. (7)

Let him not marry a girl of brown complexion, or one with a limb in less or excess, or one who is a pronounced invalid, or a hairy one, or one devoid of hairs on her body, or a garrulous one, or one whose eye-balls are brown or yellow. (8)

Nor a girl who has a name implying a star, tree, river, mountain, bird, serpent or servilence, nor one whose name denotes a dreadful object. (9)

A well-formed girl, without hairs on her limbs, and having a sweet name and a gait resembling that of a swan or an elephant, slender, with small pearly teeth, and a crown of thin, silky hair, he shall take for his wife. (10)

A girl, who has no uterine brother of her own, or whose father's name is unknown, shall not be married out of the apprehension of a *Putrikâ†* compact. (11)

* A girl married on the express condition that the son of her womb will be a son unto her father; or given in marriage with such an intention is called a *Putrikâ*. *Abhisandhi-mâtrât Putrikâ* —Gautama.

† GOVINDARAJA explains the verse by referring the term *Putrikâ dharma Sankayâ* to both the clauses, "who has no uterine brother" and "whose father's name is not known." We have adopted KULLUKA's interpretation as being more consistent with reason. KULLUKA says that the prohibition as regards marrying a girl of unknown parentage is for the apprehension lest she might be a foundling or an illegitimate one.

A girl belonging to his own caste is recommended to a Brāhmaṇa for holy wedlock ; for desire, a wife he may take from any of the three remaining castes, her precedence being according to her caste. (12)

A S'udra woman is the wife of a S'udra ; a Vais'ya can marry a S'udra or a Vais'ya wife, a Kshatriya can take a S'udra, a Vais'ya or a Kshatriya wife ; and a Brāhmaṇa can marry a S'udra, Vais'ya, Kshatriya or a Brāhmaṇa wife. (13)

In no history or chronicles can be found that, even in the time of distress, a Brāhmaṇa or a Kshatriya has (lawfully) married a S'udra wife. (14)

By marrying a low caste woman through the intoxication of desire (passion), a twice-born one* degrades himself, with the nine generations of his progeny, to the status of a S'udra. (15)

He, who marries a S'udra woman, becomes degraded. This is the opinion of *Atri* and of (*Gautama*), the son of *Utathya*. By visiting a S'udra wife† for the purpose of begetting offspring on her, a twice-born one becomes degraded ; this is the opinion of *S'anaka*. The fathership of his S'udra children degrades a twice-born one. This is the opinion of *Bhrigu*. (16)

* Whether a Brahmana, or a Kshatriya, or a Vais'ya. — *Kulluka*.

† The text has *!Sutotpattyā* (by procreating children) and *Tad-apatyataya* (on account of his having i. e., begetting S'udra children). Both *MĒDHATITHI* and *GOVINDARAJA* explain the first (*Sutotpattyā*) by "visiting a S'udra wife, accidentally married out of ignorance, on the fourth day of her menses for the purpose of procreating a child as enjoined in the *Sāstra*, even if there be no offspring of that union, and the second (*Tadapatyataya*) by "willfully and knowingly begetting children on a S'udra wife.

By lying with a S'udra woman in his bed, a Brāhmaṇa falls into a degraded existence; by begetting a child on her, he stands divested of his Brahmanism. (17)

The oblations, offered by a twice-born one who is assisted by a S'udra woman in the capacity of his principal married wife in the rite of a *Pitri* or *Daiva S'rāddha* ceremony, neither the manes, nor the divinities partake of. Even by practising hospitality to *Atithis*,* he cannot ascend to heaven, after death. (18)

By sucking the lips of a S'udra wife, by inhaling her breath, or by begetting children on her person, a twice-born one can never find any succour. (19)

Now hear me discourse on the eight forms of marriage, which contribute to the good, or to the evil of the four castes of men in the next world. (20)

They are known as the *Brāhma*, *Daiva*, *A'rsha*, *Prājāpatya*, *A'sura*, *Gāndharva*, *Rākshasa* and *Paiśācha*, which forms the eighth. (21)

Now I shall discuss all the forms of marriage which are proper for each of the social orders, the merit and demerit which appertain to each such form, and the benefit or otherwise which the offspring of each form can accord (to its parents). (22)

The six forms (of marriage) commencing with the first one (*Brāhma*) are proper for Brāhmaṇas; the four forms counted from the end (*Paiśācha*) are not sinful for Kshatriyas, and the same set excepting that of *Rākshasa* shall be regarded as proper for Vais'yas, and S'udras. (23)

The four forms (of Marriage) the seers have ordained as proper for Brāhmaṇas; only the *Rākshasa* form as

* *Atithis i. e.*, chance guests or chance arrivals at his house.

proper for Kshatriyas, and the A'sura form as proper for Vais'yas and S'udras.* (24)

Thus out of these five forms† of marriage, three‡ are lawful, and two are sinful (unlawful). Let a man never marry a wife either in the Pis'acha or in the A'sura form, since these two forms are prohibited. (25)

A marriage, whether effected in the pure Gāndharva, or in the pure Rākshasa form, as described before, or in a mode which is a combination of both of them,§ is (primarily) lawful for a Kshatriya. (26)

The form (of marriage) in which a well-attired bride, decorated with ornaments, is given in marriage to an erudite, good-charactered bridegroom, especially invited by the bride's father himself to receive her, is called Brāhma. (27)

* These are the forms of marriage which a Brahmana, a Kshatriya, a Vais'ya and a Sudra shall respectively consider as the most approved forms of taking a wife, and think of marrying in any other fashion when the marriage cannot be effected in any of these modes.—*Kulluka*.

† The five forms of marriage referred to in the text the *Prājāpatya*, the *A'sura*, the *Gāndharva*, the *Rākshasa* and the *Pisācha*.

‡ The three lawful forms are the *Prājāpatya*, the *Gāndharva*, and the *Rākshasa*, the *Prājāpatya* form is lawful for Brahmanas; the *Gāndharva*, for members of all the four social orders; and the *Rākshasa*, for Vais'yas and Sudras.—*Kulluka*.

§ The text has *Mis'ram* (mixed) the form of marriage in which the bridegroom, conscious of his well-returned or well-requitted love, carries away the bride by force or conquest, is called *Mis'ra* or *Gāndharva-Rākshasa*.—*Kulluka*.

The marriage of Dushmanta and S'akuntalā furnishes the illustration of a pure Gāndharva form of marriage; that of Vichitra-*virja* and Ambicā, of a Rākshasa form, and that of Arjuna and Subhadra, of a mixed Gāndharva and Rākshasa form.

The form of marriage in which the bride is gifted (*i.e.*, given in marriage) to the person duly officiating as a priest at a *Vaidic* sacrifice, which is being celebrated, is called *Daiva* by the holy sages. (28)

The lawful form (of marriage) in which a bride, on the receipt of an ox and a cow, or of two oxen and two kine for the performance of religious sacrifices, is duly given in marriage to the bridegroom, according to the ordinance, is called *A'ṛsha* (by the wise.) (29)

The form, in which after having worshipped the bridegroom, the bride is given to him in marriage with the injunction, "let both of you jointly discharge the duties of a house-holder, is called *Prājāpatya*. (30)

The form, in which the bridegroom, on paying money to her father and to herself, out of the promptings of his own desire,* receives the bride in marriage, is called *A'sura*.* (31)

* The text has *Svāchchh-āndyāt*, which means out of his own selfish wish, in direct contravention of the provisions of the *S'āstra*. It may be set down to the 'credit of our ancient Rishis that, they were the first to condemn, and to rule out of court, this commercial element of the matrimonial compact. In all primitive societies, the father had absolute proprietary rights in his sons and daughters, and accordingly he missed no opportunity to make a good capital out of his daughters, by selling them to the highest bidders in the matrimonial market. Thus in the very nature of things the daughters came to be looked upon as excellent marketable commodities, and the dearest purchasers of their charms and favour as the most eligible bridegrooms. No wonder then that husbands, in their turn, learnt to look upon their wives as a kind of moveable property, a class of slaves whom they had to purchase for money or its equivalent. Thus we see in the earlier societies of the Roman empire, for any encroachment on the conjugal rights of a husband, the trespasser had to pay a fine to him just in common with an ordinary trespasser on land or on any other

The form, in which, for the reason of a reciprocal marriage of hearts, the bridegroom is mated with the bride, is called *Gāndharva*. It originates from a couple's passionate desire of being united with each other.* (32)

The form of marriage, in which the bridegroom, by killing or hurting the guardians or relations of the bride, and by forcing open the door of her house, forcibly carries her away, weeping and screaming, is called *Rākshasa*. (33)

The form in which the bride, when alone, asleep, senseless, intoxicated, or delirious with wine, is ravished by the bridegroom, is called *Pis'ācha*, the eighth and the most sinful form of marriage. (34)

The marriage of a *Brāhmaṇa* must be preceded by the rite of water-gifting, the marriage of a member of any other caste may be preceded by (negotiated with) a formal betrothal, if the parties mutually desire it so. (35)

O *Brāhmaṇas*, now hear me fully describe the virtues (merits) of these different forms of marriage as narrated by Manu of yore. (36)

civic rights of his neighbour. But the Rishis in their perfect wisdom foresaw the evils of this form of legal marriage, which is but a modified form of slave-trade, and restricted it to *Vaisyas* (Merchants) and *Sudras* (artisans) alone whose compulsory stays in foreign or distant countries many times left it the only form of marriage, open to them among strangers. From its name we can legitimately presume that this form of marriage was in vogue among the Assyrians (*Asuras*), and more so, when we consider that in ancient Chaldea and Babylon it was quite honourable for a girl to earn her marriage-dowry even by selling her favours.

* The consummation of marriage by the lovers, even before it is formally solemnized, is not condemned in the *Gāndharva* form of marriage.

The male offspring of a *Brāhma* form of marriage, if he does good works, succours his own self, as well as his ten ancestors* and ten descendants† from (the effects of) sin. (37)

The male offspring of a *Daiva* form of marriage succours (his own self and) his seven ancestors and seven descendants; and that of an *A'rsha* form of marriage succours (his own self) and his three ancestors and three descendants, while that of a *Prājāpatya* form of marriage succours (his own self) and his six ancestors and six descendants, (from the effects of) sin. (38)

Sons born of the four forms of marriage, consecutively counted from the *Brāhma* form, become possessed of the energy of *Brahma*† and are recognised (as well-born) by honest men. (39)

Handsome looking, wealthy, renowned, possessed of fortitude and good qualities, virtuous and amply provided with all the objects of enjoyment, these sons‡ live for a hundred years. (40)

Sons of the remaining (four) low (forms of marriage) are born cruel, untruthful, and hostile to the religion of *Brahma* (i.e., to the *Vedas*). (41)

Sons begotten on commendable wives§ are born with commendable traits (in their character); sons, the

* *Das'a Purvān*—Ten ancestors such as the father, the grandfather, the great-grand-father, etc., and *Das'a Parān* means ten descendants such as the son, the grandson, the great grandson, etc.

† Qualities which mark the spirit of a union (i.e., form of marriage) are inherited by its offspring.—*Kulluka*.

‡ Offspring of these four forms of marriage, *vis*, *Brāhma*, *Daiva*, *A'rsha* and *Prājāpatya*.

§ Good wives married in any of the four preceding commendable forms of marriage.

offspring of unions with condemnable wives, are born with condemnable traits in their character. Hence, let a man avoid a vile form of matrimony. (42)

In a marriage between a man and a woman of the same caste they shall join their hands, while in the one contracted between a bride and a bridegroom of different castes the following rules should be observed. (43)

In her marriage with a Bráhmaṇa, a Kshatriya girl shall clasp a shaft; a Vais'ya girl, a goading stick* and a S'udrá, the frill of his cloth with her hand, during the ceremony. (44)

Always faithful to her, for sexual pleasures, let him visit† his wife during her menstrual period, avoiding the days of the *Parva*,‡ and when not observing a vow.§ (45)

* The text has *Pratodu* which means a stick, or a rod used by a cow-herd in goading the kine of his flock

The brides shall respectively clasp an arrow, a goading-stick, etc., carried by the bridegroom in his hand during the ceremony.—*Kulluka*.

† This regulation is for one who has not procreated a son, the procreation of a son being obligatory on every one for discharging his debt to the manes.

Cf. By his birth a Bráhmaṇa is a debtor by three debts.

By sacrifice he discharges his debt to the deities, by procreating a son he discharges his debt to the manes, and by studying the *Vedas* he discharges his debt to the *Rishis*.—*S'ruti*.

Also compare.—He who visits not his wife after she has bathed (on the fourth day of her menses,) commits the sin of foeticide.—*Parāśara*

For the end of begetting a male child he shall visit his wife on the even days during her menstrual period.—*Sushruta*.

‡ *Parvas*, such as the day of the full or new moon, etc

§ A vowist, as well as one who has begotten a son, stands not under the obligation of visiting his wife during her menstrual period.

The menstrual period of a woman naturally lasts for sixteen nights (days) inclusive of the four days of flow, which are condemned by the wise.* (46)

Of these (sixteen days), the first four, and the eleventh and the thirteenth are condemned by the wise for sexual purposes, the rest ten days are commended. (47)

Sons are born on the even days and daughters on the odd ones (of the menstrual period.) Hence, one, desiring the birth of a son, shall visit his wife on an even day. (48)

Even on an {odd day, a comparative excess† of the paternal element gives rise to the birth of a male child, a comparative excess of the maternal element gives rise to the birth of a daughter. A sexless child, or a twin (a son and a daughter) is born when the paternal element is equal to the maternal one. (49)

Leaving these (six condemned days) and eight days out of the commended ten days, a person, to whatsoever order he might belong, who visits his wife on these two days alone, shall be regarded as a *Brahmachārin*.† (50)

An erudite father of a girl shall not take any thing by way of *ṣ'ulka* from her bridegroom. By taking

* The first four days of the flow.

† The "*S'ukra-bāhulyam*" or *A'rtava-bāhulyam* of the text denotes the preponderance of the Katabolic (*Pitrikā Ṣ'akti*) or Anabolic energy (*Matrikā Ṣ'akti*) in the impregnated ovum through the greater intensity of the father's or mother's desire at the time.

MEDHA'RITHI holds that two days are allowed to a man, belonging to any order of the society whatsoever, for the enjoyment of conjugal pleasures, and says that, thereby his vow of continence is not broken. *GOVINDARAJA* holds that the license is given to a man after the death of his only son.

a dowry out of greed, he becomes the seller of his offspring. (51)

The friends and relations of a woman,* who, out of folly, or avarice, live upon the property belonging to her,† or the wicked ones who oust her of the enjoyment of her own belongings‡ such as cloth, etc.,§ go to hell, (after death). (52)

Even the acceptance of a bovine pair (by the father of the bride from the bridegroom) is designated as a dowry by certain authorities, (the acceptance of) a dowry be it costly, or be it of insignificant value, constitutes the sale of the girl.|| (53)

* *Nāndhavāh* friends and relations is the term that occurs in the text. *Kulluka* explains it by "*Pati-Pitrādāya*," father, husband, etc.

† The text has *S'tridhanam* (woman's property) which consists of dowries given to her by her friends and relations at the time of marriage, or on such-like occasions—*Kulluka*.

‡ *Vāri yāndni* is the term that occurs in the text, *KULLUKA* explains it by "horses, slave girls, etc."

§ *Vastram* (cloth). It lays down that it is sinful to dispossess her even of her most insignificant belongings such as, a cloth or a garment.—*Kulluka*.

|| *GOVINDARAJA*, grounding his statement on the view expressed in the preceding couplet, opines that, the verse 29 of this chapter, which authorises the bride's father to take a dowry of a bull and a cow from the bridegroom, does not reflect the opinion of *Manu* on the subject, but is merely an extract from another Code, quoted to be subsequently discussed and refuted. The acceptance of a dowry, however small and inexpensive, by the bride's father, or by the father of the bridegroom, spells as the price paid for the hands of the bride or of the bridegroom, and gives a commercial aspect to the transaction, transforming it into a veritable contract of buy and sale.

MEDHATITHI is evidently puzzled by this apparent contradiction and retires without being able to satisfactorily account for it.

A marriage in which the bride's relations do accept* the dowry (voluntarily presented by the bridegroom's father, etc.,) is no sale (of the bride), since such a present is but an adoration of the bride, done out of love or affection.† (54)

Seeking many a blessing (i.e., God's gifts) in life, her father, mother, husband, or husband's younger brother shall maintain a bride with† a respectful love,‡ and give her ornaments for the decoration of her person. (55)

[The deities smile on the family] where the females are honoured (held in respect); fruitless are the acts§ (in the family) where they are dishonoured. (56)

KULLUKA says that, there is no contradiction at all between these two verses. In the *A'rsha* form of marriage although the bride's father is authorised to take a bull and a cow in the shape of a dowry from the bridegroom, the dowry is accepted to help the married couple to celebrate religious sacrifices (*Dharmatah*) and not for any specific gain or benefit of the bride. Under these circumstances it is no dowry at all, inasmuch as it is misnomer to call a benefit benefit that is not actually derived or enjoyed. Marriage, according to the Rishis, is a holy sacrament, a kind of psychic transformation, the two parties to it being blended together in spirit, and for all eternity, the two parties to it being transformed into that "human centaur" which is called man and wife. To turn it into a mere social or commercial contract is to transform Psyche into a shop-girl.

* *Nādadate* i. e. do not appropriate it to their own use, or derive any benefit from it.

† The text has *Anris'amsyancha* which literally means "out of compassion"

‡ *Pujyāh* literally means to be adored or worshipped, KULLUKA explains it by "shall be respectfully supported with delectable articles of fare etc.

§ *Viphalā Kriyā* The religious rites, even duly performed, fail to bear their fruits.

Prosperity reigns supreme in the family where females do not grieve; the family, in which they grieve, suffers a speedy destruction.* (57)

Like a fiend-cursed† home, utterly perisheth the house, which its daughters,‡ through suffering mortifications, do but (sadly) imprecate. 58)

Hence they should be satisfied with presents of food, raiments, ornaments, etc., by men seeking prosperity, on festive and ceremonial§ occasions. (59)

In the family where the husband is contended with the wife, and the wife with the husband, steadfast is the blessing of the deity. (60)

If even with garments and ornaments the wife fails to be attractive, or if the husband does not find any pleasure in her, no progeny of the husband is possible on account of the lack of that pleasure. (61)

A charming wife lends her charm to every thing and makes the whole world look attractive to her husband, a charmless|| wife robs the world of its charm. (62)

* The text has *Jām.īya*. Both MEDHA'TITHI and GOVINDARA'JA explain the term by newly married daughters in law, daughters, etc. (*Duhitri Navodā Snushādaya*.)

† *Kṛityāhatāni*:—*Kṛityā* is a kind of female fiend evoked by murderous incantations.

‡ *Jāmaya*, daughters, sisters, daughters-in-law described in the preceding stanza.

§ *Sattāreshu*:—Such as the festivities of *Kaumadi* (night of the full moon in the month of *A's'vina*,) etc.—*Kulluka*.

|| The text has *Arochamānā* which literally means charmless, *Kulluka* explains it by *Bhartri-Vidveshatayā Narāntara Samparkāt Mālinām* a wife who through her hostility to the husband and her intrigue with another man makes the house gloomy.

By a bad marriage, by the extinction of religious ceremonies, by the non-study of the *Vedas*, and by insulting a Brāhmaṇa, the prestige of a good family is annihilated.* (63)

By pursuing handy craft* or agriculture, by begetting children on a S'udra wife, by trafficking in cows, horses, or carts, by entering the king's service, by officiating as a priest at the sacrifice of one who ought not to be so served, by living in open hostility to the *Vedas*, and by their non-study, men (Brāhmaṇas) degrade their families.† (64—65)

Families, rich in the opulence of *Vaidic* studies and in the performance of *Vaidic* sacrifices, even if they be poor in the riches of the world, are counted among the illustrious families (of the land) in point of renown and dignity. (66)

In the nuptial fire‡ a house-holder shall perform, according to the ordinance, all the house-hold rites,§ as well as the five great sacrifices;|| likewise over that fire shall be cooked the (daily) food of the household. (67)

* The text has *Kulānya ku'āni Jānti*—which literally means families become no families. *Kulluka* says that a bad marriage, extinction of the religious-ceremonies, neglect of *Vaidic* studies and a wilful affront to a Brāhmaṇa are the factors, which, being done in a family, kill its good name and position in the society.

† The text has *Nāstikyena* which literally means by living the life of an atheist. We have adopted *Kulluka's* explanation.

‡ The text has *Bibahika'gnau* i. e. in the sacred fire kindled on the occasion of his nuptial ceremony as opposed to the *A'ha-vaniya* (sacrificial) fire.

§ *Grihya Karma*—the burnt offerings offered, each morning and evening, as well as the rites of *Ashtakā S'rāddhas* (to be described later on).—*Kulluka*

|| *Pancha-yajnas*—the five daily sacrificial rites such as, the offerings to the *Visvadevas* (i. e. to all the duties) etc.—*Kulluka*.

A householder has five places where animal lives are destroyed ; they are the hearth, the grinding stone, the broom-stick, the pestle and mortar, and the stool for the water-pitcher. These five, when performing their proper functions, kill animal-life. (68)

For the expiation of the sin committed by him in each of these five places, the great sages have ordained that, the householder-celebrants of sacrifices (*i.e.*, householders) shall daily perform the five great sacrifices (*Pancha-Yajnas*). (69)

The sacrifice of *Brahma* consists in teaching the *Vedas*, offering oblations or libations to the manes is called a *Pitri-yajna*, burnt offerings to the deities constitute a *Daiva-yajna* ; offering oblations (food) to the animals is called a *Bhuta-yajna*, while hospitality to chance-guests is called a *Nri-yajna*. (70)

By not suffering the daily performance of these five sacrifices to be omitted, a householder, even living in his house, is not associated with the sin committed in the five life-killing places in the household (*Pancha-sund*.) (71)

He who does not feed the deities, the chance-guests, the beasts, the manes, and his own self, each day, by performing the five great sacrifices, is a dead man, even though he breathes. (72)

The five great sacrifices are called *Ahutam*, *Hutam*, *Prahutam*,, *Bráhma-hutam* and *Prásitam*. (73)

A *Brahma-yajna* or muttering of *Mantras* is called *Ahutam* ; offering oblations (food) to the beasts is called *Prahutam* ; hospitality to men, chance-guests and *Bráhmaṇas*, in special, is called *Bráhma-hutam*, and offering oblations to the manes (in connection with the daily *S'ráddhs*) is called *Prásitam*. (74)

[In the event of his incapacity of practising hospitality to chance-guests, etc.], let him be constantly engaged in studying the *Vedas*, and in making burnt offerings to the divinities. He, who constantly engages himself in doing the works of the deities, supports all the universe. (75)

Libations of clarified butter duly cast in the sacrificial fire ascend to the sun ; from the sun originates the rain ; from the rain, do the provisions ; and from the provisions, the creatures. (76)

As all creatures live by taking recourse to the air, so all the different orders (of mendicants, forest-dwellers and anchorites) depend upon the householder for their existence. (77)

As the three orders of ascetics are maintained by the householder with the gifts of food and knowledge of the eternal *Vedas*, the householder is the foremost of all the four orders. (78)

Desiring eternal heaven, and happiness in this life, one shall assiduously discharge the duties of a householder. A weak mind and the uncontrolled senses are the barriers against the proper discharge of these duties. (79)

The *Rishis*, manes, animals, guests and relations expectantly look upon the householder (for maintenance, etc.) Hence, a wise householder shall properly discharge the duties he owes to them. (80)

Let him satisfy the *Rishis* with his Vaidic studies ; the deities with the proper burnt offerings ; the manes, with the *S'râddha* offerings ; the guests, with food ; and the animals, with oblations offered unto them. (81)

Let him constantly celebrate the (*Pârvana*) *S'râddha* ceremonies by offering fruit, edible roots, boiled rice,

water and vegetables, etc., unto his manes, and evoke their satisfaction in special. (82)

In connection with the celebration of a *S'rādīha* ceremony included within the five daily sacrifices, let him feed a single Brāhmaṇa; he need not feed any Brāhmaṇa in connection with the celebration of a *Vais'vadeva* sacrifice. (83)

Let a Brāhmaṇa offer, each day, oblations of consecrated boiled rice, cooked over the household fire, unto the following deities according to the Regulation, (*viz.* (84)

Unto Agni, unto Soma, unto Agni and Soma combined, unto all the deities, unto Dhanvantari, unto Kuhu, unto Anumati, unto Prajâpati, unto the earth and firmament, and unto Svistakrit at the end. (85—86)

Having thus duly offered oblations unto each of these deities, he shall circumambulate them from the east by the south and west to the north as follows :—Obeisance to Indra and obeisance to the attendants of Indra in the east, obeisance to Yama and obeisance to the attendants of Yama in the south, obeisance to Varuṇa and obeisance to the attendants of Varuṇa in the west, and obeisance to Soma and obeisance to the attendants of Soma in the north. (87)

Then at the threshold of the sacrificial chamber he shall offer oblations unto the Maruts, unto the "water" in the water, and unto the Vanaspatis (lords of the forest) in the pestle and mortar. (88)

On the head of the *Vâstupurusha* he shall offer oblations unto the goddess S'ri, by saying, "obeisance unto S'ri, at his foot to the goddess Bhadrakâli, by saying "obeisance unto Bhadrakâli," unto Brahma inside the chamber, by saying, "obeisance unto Brahma," and

finally unto the presiding deity of the household, by saying, "obeisance unto *Vāstudevatā*." (89)

Unto all the deities, unto ghosts that are abroad by day, and unto those that roam about in the night he shall offer oblations in the sky. (90)

On the ground, at his back, he shall offer oblations unto all the ghosts, by saying, "oblations unto all the spirits," and the residue of the food (boiled rice), thus offered unto the ghosts) he shall collect, and offer to the manes in the south, by saying, "obeisance to the manes." (91)

Unto dogs, unto the degraded, unto *Chandālas** and persons afflicted with diseases which are the out-come of sin,† and unto crows and worms he shall offer oblations of boiled rice on the ground, taking care that they may not be soiled with dust. (92)

A Brāhmaṇa, who thus daily worships all creatures with food, assumes a resplendent body, and goes by the straightest road to the abode of supreme bliss.‡ (93)

After offering these oblations, a householder shall first feed the *Atithi* guests arrived at his house, and then dole out alms§ to *Brahmachārins* and mendicants. (94)

A Brāhmaṇa householder obtains the same merit

* The text has "*Svapachas*" which literally means cooks or eaters of dog's flesh.

† The text has *Pāpa-roginām* i. e. persons afflicted with leprosy, phthisis, and kindred affections.—Kulluka.

‡ The text has *Sa Gachchhati Param Sthānam*. Kulluka explains it by "he is merged in the supreme *Brahma*."

§ The text has *Bhikshā*, which means a morsel of grain given to a poor man as alms.

Grāsamātra Bhavet Bhikshā (A morsel of food is the quantity that shall be given as alms to a beggar).—S'atātapa.

by giving alms to beggars as a *Brahmachārin* does by making the gift of a cow to his preceptor in conformity with the ordinance. (95)

Let alms, or pitchers, full of water, be gifted to a Brāhmaṇa, thoroughly conversant with the meanings of the *Vedas*, by one duly worshipping him, and muttering words of benediction. (96)

Oblations offered unto the manes and deities by men, who, ignorant of the true spirit of gift-making, make gift unto burnt out* Brāhmaṇas, certainly do perish. (97)

Oblations cast in the mouth-fire of a Brāhmaṇa, kindled with the energy of *Vaidic* study and penitential austerities, succour one from great danger and from great sin as well. (98)

Let a householder give a cushion, and water for washing his feet unto an *Atithi*, arrived at his house (without invitation), and duly offer him cooked rice with curries etc., according to his might. (99)

A Brāhmaṇa guest, happening to remain unfed and unattended to even in the house of a householder, who daily lives upon the pickings of the field, or worships the five fires,† carries away the merit of all his pious acts. (100)

* The text has *Bhasmibhuta* which literally means burnt down to ashes. KULLUKA explains it by "Brahmanas who are devoid of *Vaidic* studies and do not offer oblations to the manes and deities, and hence are like unto the extinguished charcoal.

† The text has *Panchāgninapi Juhvatah* : The worshipper of the five fires, i.e., an extremely indigent Brahman. The five fires are the Tretāgni (the triad of fires, , the *Avasakhyāgni* and the *Sabhya*, *Sabhya* being the fire which one uses in warming himself (in want of clothes.)—Kulluka.

Hays,* ground,† water, and a sweet word, which forms the fourth (in the list), are never wanting in the houses of the good. (101)

A Brâhmaṇa, who resides for a single night in the house (of another), is called an *Atithi* (chance guest ; since there is no certainty of his staying (there, the next day) he is called an *Atithi*.‡ (102)

A Brâhmaṇa living in the same village with him, or one who lives on his wits, even if he calls at the house of a man living with his wife and (sacred) fire therein, must not be called an *Atithi*. (103)

Householders, who, ignorant of the demerit of eating food given by others, stroll about in a village other than his own, out of a greed for sharing other men's hospitalities, become the domestic beasts of those whose hospitalities they then partake of. (104)

An *Atithi* arrived after sunset§ at the house must not be discarded under any circumstances. An *Atithi* (guest), whether arrived at the house in the proper or improper time, must not be kept unfed.|| (105)

* The text has *Trināni* (hays) i.e., hays for a bed.—Kulluka.

† The text has *Bhumi*, ground. KULLUKA explains it by *A'sanam*, a cushion.

‡ *Atithi* is derived from "A," without and "Sthiti," stay i.e., one, whose stay in the house is uncertain for more than one night.

§ The text has *Suryodhāt*, literally carried or borne by the sun.

|| In the proper time i.e. at the time of the performance of the *Vais'vadeva* *vali* (offerings to all the deities.)

GOVINDARAJA holds that it is a special provision for hospitalities to *Atithis* discarded on the score of not arriving at the time of the *Vais'vadeva* offering or of arriving at night fall.

Cf. O king, the sin of discarding an *Atithi* after sunset is eight times greater than what is incurred by not practising hospitality to an *Atithi* in the day.—*Vishnupurāṇam*.

Let not (a householder) eat that himself which his *Atithi* has not partaken of; hospitality to an *Atithi* brings on wealth, fame, and longevity, and ensures heaven to him who practises it. (106)

Cushions, bedsteads, beddings, following* and worship should differ according to the stations of *Atithis*. Better cushions, etc., should be given to *Atithis* of superior status, ordinary ones to *Atithis* of equal rank with the host, and inferior ones to *Atithis* of inferior ranks (in life). (107)

If a guest (*Atithi*) arrives at his house after the completion of the *Vais'vadeva* offering, and after another guest has previously arrived, he shall duly cook and offer food (boiled rice) to the second *Atithi*, but there is no need of making a second offering to the *Vais'vadevas*.† (108)

Let not a Brāhmaṇa mention his own name and family for enjoying one's hospitality; he, who eats by giving out the name of his own self and family, eats egesta. (109)

A Kṣhātriya, Vais'ya, or S'udra guest in the house of a Brāhmaṇa, as well as a preceptor or a relation, happening to call at his house, is not called an *Atithi*. (110)

But even if a Kṣhatriya calls (at the house of a Brāhmaṇa) as an *Atithi*,‡ the master of the house shall

* The text has *Anunrajjyam* which means an act of respectfully following a revered guest at the time of his departure.—*Kulluka*

† In connection with the sacred act of hospitality it is enjoined in the *S'āstra* that offerings should be made to all the *Ādityas* (*Vis'vadevas*) before feeding the *Atithi*.

‡ The text has *Atithi-Dharmena* which means a Kṣhatriya, a resident of a distant or different village, seeking the hospitality of the house for the day.—*Kulluka*.

feed him sumptuously after the Brāhmaṇa *Atithis* have been repasted. (111)

If Vais'yas and S'udras arrive at his (Brāhmaṇa's) house as *Atithis*, he, out of compassion, shall feed them in the company of his own servants.* (112)

His friends and relations happening to be guests in his house out of love or affection, he (Brāhmaṇa) shall feed them with cooked food, as his circumstances would admit of, in the company of his own wife.† (113)

Newly married daughters and daughters-in-law,‡ infants, sick folks and pregnant women in the house he shall unhesitatingly feed before§ feeding the *Atithis*. (114)

He, who without having fed the abovenamed persons and the *Atithis* in the house, first eats anything himself, does not know that, his body will be devoured by dogs and vultures, after death. (115)

Let the master and mistress of the house eat what

* The text has *Kutumna* which literally means dependants. KULLUKA explains it by "in the company of the servants of the house after the Kshatriya *Atithis* have been fed and before the master and mistress of the house have taken their repast. 112

† The text has *Saha-Bhārijyayā* i. e. in the company of his wife. KULLUKA says that it is only another mode of saying that at the time when the master of the house will eat his meal, for it is laid down in the *S'āstra* that the meal time of the master is the same with that of the mistress of the house. 113

‡ The text has *Suvdsinih* which literally means well clad girls. We have adopted Kulluka's explanation.

§ MEDHATITHI reads the line as *Atithibhyonvagevaitān*, si-
multaneously with feeding the *Atithis* (guests.) We have how-
ever adopted KULLUKA's reading and explanation in our rendering
of the text. 114

remains after feeding the Brâhmanas (guests), relations and servants. (116)

After worshipping the deities, Rishis, guests, manes and the household divinities* with oblations of boiled rice, let a householder eat his food at the end. (117)

He, who cooks food for his own sole use,† eats sin; food, which is the residue of sacrificial oblations, is recommended by the virtuous. (118)

One's King,‡ Rittvika, Snâtaka,§ preceptor, son-in-law,|| father-in-law or maternal uncle, happening to call at his house after the lapse of a year,¶ he shall well come by first offering him a cup of honey (*Madhuparkam*). (119)

A king or a *Snâtaka*, happening to call at his house even within a year (of the last visit) on the occasion of a sacrificial ceremony, he shall welcome in the method of *Madhuparkam*, and not otherwise; this is the conclusion. (120)

Each evening, the housewife shall offer oblations of cooked rice without muttering any *Mantras*, to the

* The text has *Grihyas'cha Devatâh* KULLUKA says that the *Bhuta-Yajna* (offering oblations to beasts) is also included within the meaning of the term.

† Cf. *Kevalâgho Bhavati Kevalâdah* (he who eats alone becomes associated with sin.)—*S'ruti*.

‡ A duly crowned Kshatriya.—*Kulluka*.

§ He who observes the vow of ceremonial ablution simply as a vowist or for studying the *Veas*.—*Kulluka*.

|| The text has *Priya*, KULLUKA explains it by "*Jâmata*, a son-in-law.

¶ The text has *Parsimvatasardt*; after the expiry of a year. The prefix *Pari* in this instance has, according to Jayâditya, the sense of "leaving aside."

MEDHA'TITHI reads it as *Parsimvatsardn*, i.e., those who have come back after the lapse of a year.

Vais'vedevas, inasmuch as such offerings are enjoined to be made, (each) morning and evening. (121)

Let a Brāhmaṇa, who is a keeper of (the sacred) fire, offer a *Pinda S'rāddha* to his manes on the day of the new moon, and after that perform the *Pindānvahārya-kam S'rāddha* from month to month. (122)

Monthly *S'rāddhas* offered by men to their manes are called *Anvahāryam* by the wise; commendable meat-offerings should be made to them on these occasions. (123)

O ye foremost of Brāhmaṇas, now I shall fully describe who shall be invited to, and who shall be avoided in, a *S'rāddha* repast, as well as the number (of Brāhmaṇas) to be invited and the nature of food with which they are to be fed. (124)

Two Brāhmaṇas shall be fed on the occasion of a *Daiva S'rāddha* ceremony; and three, on the occasion of a *Pitri S'rāddha*; or one Brāhmaṇa on each such occasion. Even prosperous enough to feed many Brāhmaṇas, he shall not exceed the number, (fixed) (125)

In cases of feeding a large number of (Brāhmaṇas), proper attendance to them, and ascertainment of their purity, impurity, and the place and time of repasting (invitation) are the five factors that are destroyed (apt to suffer). (126)

This rite (of offering oblations to the manes) on each new moon* day is said to be conducive to the

* The text has *Vidhu-kshaye* (i. e. on the last day of the moon's wane) which is the reading adopted by KULLUKA, KANDARAJA and MEDHA'TITHI. GOVINDARAJA reads it as *Vidhi-kshaye* and explains it as this is the rule (*Vidhi*) on the last days of the moon's wane (*Kshaye*), i. e., such *S'rāddhas* should be offered to the manes on the day of the new moon, each month. We have adopted

benefit of the manes. He, who is constantly engaged in performing this *Smārta** rite, acquires opulence.† (127)

Givers shall give unto Brāhmaṇas, well-read in the *Vedas*, the oblations of food they have offered to the manes and deities; given to the most deserving recipients (Brāhmaṇas), they bear great fruits. (128)

A Brāhmaṇa shall feed a single Brāhmaṇa, conversant with the *Vedas*, on the occasion of a *S'rāddha* offered to the manes or deities; great is the merit which he shall acquire by feeding such a single (Brāhmaṇa), there being no merit in feeding a large number of Brāhmaṇas who are ignorant of *Vaidic Mantras*. (129)

The parentage,‡ etc., of a *Veda*-knowing Brāhmaṇa should be far enquired into; *Vaidic* Brāhmaṇas, sons of ancestors who had been well conversant with the *Vedas*, are the vehicles§ for conveying the oblations to the manes and deities. Gifts made unto such Brāhmaṇas are as meritorious as gifts made unto *Atithis*.|| (130)

In the *S'rāddha* where thousands of Brāhmaṇas, ignorant of the *Vedas*, are fed; if a single *Veda*-know-

KULLUKA's reading as being identical with those of the ancient commentators of the Samhitā.

* The text has *Laukiki*, KULLUKA explains it by *Smārta*, i.e., a rite enjoined to be performed in the *Smṛiti*.

† The text has *Prata-Kṛityā*, KULLUKA explains it by *Pitropakāra*vartham, i.e., conducive to the benefit of the manes, and hence imparting wealth, good progeny etc. to the performer by way of reward.

‡ *Durādēva Pariksheta*, the parentage, piety, erudition of these Brāhmaṇas and their remote ancestors should be enquired so as to determine whether they have acquired their excellence by heredity or not.

§ *Tirthas*: Lit. landing places.

|| The same merit which one acquires by practising hospitality and making gifts to *Atithis*.

ing Bráhmana therein is satisfied with the *S'raddha* repast, the merit of feeding such thousands on the occasion is acquired by feeding that Bráhmana alone. (131)

Oblations offered to the manes and deities should be given to Bráhmanas who are the most excellent in respect of knowledge; blood-stained hands are not washed pure with blood. (132)

A Bráhmana, ignorant of the *Vedas*, shall have to eat as many morsels of burning spear-heads, after death, as he eats of the *S'raddha* oblations to the manes and deities, in life. (133)

Some Bráhmanas are devoted to (the cultivation of) self knowledge, others are devoted to the practice of penitential austerities; some there are who are devoted to the study of the *Vedas* and to penitential austerities, while others are devoted to work. (134)

Oblations offered to the manes shall be given to Bráhmanas devoted to the knowledge of self to eat, oblations offered to the deities should be duly given to all these four classes of Bráhmanas. (135)

Of a Bráhmana who is well-versed in the *Vedas* and whose father was ignorant of the *Vedas*, and one who is himself ignorant of the *Vedas* but whose father was well-versed in them, the ignorant son of the *Veda*-knowing father should be regarded as a worthier guest (in respect of a *S'raddha* repast); but since adorable are the *Mantras* of the *Vedas*, a *Veda*-knowing son of a father, ignorant of the *Vedas*, should be as well-honoured (with an invitation to a *S'raddha* repast. (136—137)

No one, out of friendship, should be invited to a *S'raddha* repast, friendship should be shown with other

acts and monetary (presents). Let him invite a Brâhmana to the *S'râddha* repast whom he neither knows to be his friend or foe. (138)

A *S'râddha*,* offered by a person to his manes or to the deities, in connection with which it is mainly his friends that are repasted, fails to bear any fruit in the next world. (139)

A person (Brâhmana), who, out of ignorance, tries to make friendship through the instrumentality of a *S'râddha* repast; that worst of Brâhmanas, for acquiring such *S'râddha* friends, falls from heaven.† (140)

A *S'râddha* repast, given to one's friends and relations, is called a friendly repast by the *Rishis*. Like blind cows huddled together in one pen such a repast may contribute to cement friendship in this world, but gives no benefit in the next. (141).

As a sower, by sowing seeds in an alkaline soil, reaps no harvest, so a giver, by giving oblations (i.e., feeding) to a Brâhmana, ignorant of the Vedas, (in connexion with a *S'râddha*), derives no benefit. (142).

A honorarium, duly given to an erudite (Vedaknowing) Brâhmana, makes its giver and recipient

* GOVINDARAJA asserts that feeding Brâhmanas is the essential factor of a *S'râddha* ceremony, the offering of *Pindus* being only its minor and accessory feature. KULLUKA, following *A'pastamba* and others, asserts that the offering of oblations or offerings to the manes and the subsequent acceptance of those offerings by the Brâhmanas, present, form what is called a *S'râddha*.

† The heaven-giving merit of a *S'râddha* is described by *I'âjñavalkya*.

Longevity, progeny, opulence, erudition, heaven, salvation, happiness and kingdom, do the manes, satisfied with *S'râddha* offerings, impart.

entitled to religious merits²² both in this world and the next. (143)

[In the absence of a qualified Brāhmana], better it is to feed a friend or a relation than to feed an erudite foe on the occasion of a *S'rāddha* ceremony, as oblations offered to a foe fail to bear any fruits in the next world. (144)

On the occasion of a *S'rāddha* repast, let him carefully feed a Brāhmana who has studied the *Rik*, *Yajus*, or the *Sama Veda* with all its sub-divisions (such as the *Mantras*, *Brāhmanas*, etc). (145)

The satisfaction, which the seven generations of his ancestors who feeds any such Brāhmana (on the occasion of a *S'rāddha* ceremony) derive from the act; lasts for all eternity. (146)

The aforesaid Veda-knowing Brāhmanas (*S'rotriyas*) should be regarded as the worthiest recipients of *S'rāddha* oblations, offered by a man to the manes or deities; the following are their substitutes whom the wise shall feed when such *S'rotriyas* would be unavailable. (147)

One's mother's father, mother's brother, sister's son, father-in-law, preceptor, daughter's son, son-in-law, and sons of mother's or father's sisters priest, and dis-

* The text has *Phalabhāginah* * * * *Pretyachshacha*. Both MĀDHATĪTHI and GOVINDARAJA explain it by "honorarium duly given to a Veda-knowing Brāhmana accords spiritual benefit to the donor in the next, and fame and good name etc., in this world. KULLUKA explains that such a gift accords fame etc., to the donor in this world and salvation, etc., in the next, as described by *Yājñavalkya*, and the recipient of the donation, by celebrating religious sacrifices therewith, acquires spiritual benefit and the fame of earning honest money in this world, as a sacrifice celebrated with ill-gotten gain fails to bear any fruits.

ciples should be fed on the occasion of a *S'rāddha* repast in the absence of (the ten aforesaid *S'rotriyas*) (148)

Fitness, erudition, etc. of Brāhmanas, to be fed on the occasion of a *Daiva S'rāddha* ceremony, must not be tested, which shall be carefully done in respect of those to be fed on the occasion of a *S'rāddha* offering to the manes. (142)

Those Brāhmanas, who are gold-stealers, degraded, sexless, or athiests must not be invited on the occasion of a *S'rāddha*, offered to the manes, or to the deities, this is the dictum of Manu. (150)

Brahmachārins who wear clotted hairs,* or who are ignorant of the *Vedas*, Brāhmanas who are afflicted with skin diseases† or are gamblers, or officiate as priests at many men's sacrifices must not be fed on the occasion of a *S'rāddha* ceremony. (151)

Brāhmanas, who are professional physicians, or live by worshipping divine images, or are meat-sellers, or carry on any kind of trade, should be avoided on the occasion of a *S'rāddha*, offered to the manes, or to the deities. (152)

Servants of the king or of a village community, those afflicted with bad nail, black toothed ones, those who are hostile to their preceptors, and those (Brāhmanas) who have renounced their sacred fires and religious rites (enjoined to be performed in) the *Vedas* and *Smṛiti*, or live by usury. (153)

* The text has *Ṣaṭilam*, KULLUKA explains it as *Brahmachārins* who wear clotted hair or clearly shave their heads.

† The text has *Durbalam*, weak. KULLUKA explains it by Brāhmanas suffering from cutaneous affections.

Brāhmanas suffering from phthisis, those who rear cattle for livelihood, or marry before their elder brothers have been married, or have renounced the performance of the five (daily house-hold) sacrifices, or are inimically disposed towards the Brāhmanas, or suffer their younger brothers to marry before them, or are incumbents upon endowments (whether money or monasteries) made by others for the public weal. (154)

A Brāhmaṇa, who is a professional dancer, a *Yati* or a Brahmachārin whose vow of continency has been soiled by the contact of a woman, the (Brāhmaṇa) husband of a S'udra woman, one begotten on a remarried widow,* the son of a woman born before her marriage, and one who lives with a faithless wife. (155)

He who teaches the *Vedas* for money, as well as he who learns them from him, he who has got S'udra disciples or teaches S'udra students, a harsh tongued (Brāhmaṇa), and sons born in adultery during the life time or after the death of their mother's husband. (156)

One who has wrongfully deserted his parents, or preceptor, as well as those who are associated either in *Vedaic* study or through marriage with those who have been degraded in life. (157)

One who is guilty of poisoning or of incendiarism, one who sells the Soma plant, one who partakes of the food of a man born in adultery,† a sea-faring

* The text has *Punarbhava*. It may also mean the son of a woman born in adultery after the demise of her husband. .

† The text has *Kundah*, a son born in adultery during the life-time of her mother's lawful husband. KULLUKA holds that the two kinds of incestuous offspring mentioned in the preceding couplet are here contemplated by the term *Kundah*, which includes both *Kundah* and *Golakah*.

Brāhmaṇa, a professional eulogist, an oilman, and a forger of documents, or a falsifier of weights. (158)

One who quarrels with his father,* a deceitful one,† a drunkard,‡ one afflicted with a (foul) sinful disease or under an imprecation, an arrogant (Brāhmaṇa), as well as the one who deals in any kind of sweet sap such as, (sugarcane juice, etc.) (159)

A (Brāhmaṇa) who constructs bows and arrows, one who marries a girl with an unmarried elder sister, one who injures his friends, one who lives by gambling with dice, and he who has learnt the *Vedas* from his son. (160)

One afflicted with epilepsy, scrofula, or leucoderma, or one who is wicked, insane, or blind, or speaks evil of the *Vedas*. (161)

A trainer of cows, horses, camels or elephants, a professional astrologer, a tamer of beasts and one teaches the science of war. (162)

One who obstructs a water course or diverts it in another channel, a professional mason or architect, one who plants trees, or goes on errands for money. (163)

A dog-player, one who lives by training falcons, a defiler of girls, one who kills animals, one who is in the service of a S'udra, and one who serves all classes of society as a priest. (164)

One who does not observe the rules of good conduct, a sexless (Brāhmaṇa), one who daily begs, or lives

* The text has *Pitrā Vivādamānāḥ*, KULLUKA explains it, one who quarrels with his father whether for arguing a point of *S'tra* or for any worldly object.

† Several editions read *Kekarah*, squint-eyed.

‡ *Mudyapa* i.e., one who drinks any form of intoxicating liquor other than *Surā* (wine).

by agriculture, one afflicted with elephantiasis of the legs, and one condemned by honest men. (165)

A Brāhmaṇa who rears sheep or buffaloes for a living, one who has married a girl previously wedded to another, and one who carries corpses for money, all these Brāhmaṇas should be studiously avoided on the occasion of a *S'rāddha* ceremony. (166)

A good and erudite Brāhmaṇa must avoid all these (*i.e.*, the aforesaid) vile and condemnable Brāhmaṇas, who disgrace the row of eaters in a *S'rāddha* repast. (167)

A Brāhmaṇa, who has not studied the *Vedas*, is like unto a rush fire that is soon extinguished, to him oblations must not be offered, as no one casts fire-offerings in the ashes. (168)

The merit which the giver acquires in the other world by giving oblations unto Brāhmaṇas, unfit to be given access to a row of diners, in connection with a *S'rāddha* offered to the manes, or to the deities, now hear me describe in detail. (169)

Whatever is eaten by Brāhmaṇas who are non-observant of the *Vaidic* or *S'āstric* vows, or by those who are guilty of the sin of *Parivetta*, or by Brāhmaṇas who are unfit to sit in the row of diners (*apāṅkteyas*) in a *S'rāddha* repast, is eaten by monsters. (170)

A younger brother, who marries or kindles the sacred fire before his elder (brother) has married or kindled such a fire, is called a *Parivettā*, the latter a *Parivitta*. (171)

A *Parivettā*, a *Parivitta*, the bride given away in such a marriage, the giver of the bride and the priest who solemnizes the marriage ceremony, all these five, go to hell, (after death). (172)

He, who, otherwise than under an appointment of begetting a son on her, visits the widow of his deceased elder brother, out of passion, is called the husband of a deceased elder brother's widow. (173)

Sons begotten by a man on another's wife are called either *Kundas* or *Golakas*. The son of a woman, born in adultery, during the life time of her lawful husband, is called a *Kunda*, while a son begotten on a widow, after the demise of her husband, is called a *Golaka*. (174)

S'rāddha oblations* offered to either of these two kinds of sons, (incestuously) begotten on another man's wife, destroy all the merits of their donors (both in this world and the next. (175)

If a Brāhmana, unfit to be invited to a *S'rāddha* repast (*Apāṅkteya*),† sees a number of competent Brāhmanas eating their meal (in connection therewith.), the unfortunate giver of the repast is deprived of the merit of feeding that number of Brāhmanas, seen eating by the *Apāṅkteya* one. (176)

[In the event of the dinner being] thus looked at‡ by a completely blind *Apāṅkteya*, the giver of the repast is deprived of that much merit as is acquired by feeding ninety Brāhmanas; looked at by one, blind in the one eye, he is robbed of the merit which is acquired by

* Any oblation whether offered to the manes, or to the deities on the occasion of a *S'rāddha* ceremony.

† Such as Brahmanas, guilty of gold stealing etc.

‡ How can a blind man see? The meaning is that, if a blind, *Apāṅkteya* intruder can reasonably infer from sounds, etc., that the repast is going on. KULLUKA explains that a blind, *Apāṅkteya* onlooker, sitting at a place whence it is possible for one with eyes to witness the repast.

feeding sixty Brāhmanas; looked at by a leper (leucodermic Brāhmana) or by one afflicted with a sinful malady, he is robbed of the merit which is acquired by feeding a hundred or a thousand Brāhmanas. (177)

If a Brāhmana, who is the priest of S'udras, touches with his limbs any number of worthy Brāhmanas, eating a *S'rāddha* repast in the same row with him, the giver of the repast is deprived of the merit of feeding the Brāhmanas so touched (by the priest of S'udras). (178)

Even a *Veda*-knowing Brāhmana, who has accepted, out of greed, any gift from a Brāhmaṇa who serves as the priest of S'udras, shall meet his doom, like an unbaked clay-pot (immersed) in water. (179)

A gift made unto a (Brāhmana) seller of *Soma plant* is like unto excreta,* a gift made unto a professional physician is like unto pus and blood. Destroyed is the gift which is made to a paid worshipper of a village deity (*Dcvala*), while that which is given to a usurer (Brāhmana) can not stand† before the deity. (180)

The gift made to a trader (Brāhmana) is of no benefit either here or hereafter. Like libations of clarified butter cast in the ashes is the gift made to a Brāhmana who is the son of a faithless widow, born after her husband's demise. (181)

Oblations offered to the manes and deities, if they are given to the aforesaid impious and condemnable Brāhmanas who are not fit to be invited to a *S'rāddha*

* Can never be acceptable to the manes or deities—KULLUKA.

† The text has *Apratishtham's* which literally means has no locus standi. KULLUKA explains it by "Anās'rayatayā Nishphalam, futile as it is not supported (countenanced) by the gods.

repat, are like unto blood, fat, flesh, marrow, bones etc.,* this is what the wise men say. (182)

Hear me speak in detail of those foremost of Brāhmanas whose presence sanctifies a row (of diners) in a *S'rāddha* repast which has been sullied by the presence of an *Apāṅkteya* Brāhmana, (not fit to sit in the row). (183)

Those (Brāhmanas), who are foremost (*i.e.*, well read) in all the *Vedas* and *Vedāṅgas*,† and whose ten ancestors‡ were well conversant with the *Vedas*, are called sanctifiers of the row (*Panktipāvanas*) (184)

He who has taken the vow of reading the *Trināchiketa*,§ or the three *Suparnas*,|| or has studied the six allied subjects of *Vedic* study, or sings the *Jyeshtha Saman*, or keeps the five sacred fires, or is the offspring

* KULLUKA says that in the opinion of the wise these oblations are transformed into many an abominable thing, such as raw fat, meat, etc. which their giver to the worthless Brahmanas is obliged to partake of in the next world ; or he is necessitated to take birth in a family in which such impure things are eaten.

† The text has *Pravachaneshucha*. *Pravāchanam* means any branch of knowledge which serves to illucidate the meaning of the *Vaidic* text. Yama includes *Nyāya* philosophy and the six allied branches of *Vaidic* study within the *Pravāchanam* in as much as he extends the privilege of *Panktipavana* to a student of *Nyāya* philosophy or of any of the *Shadāṅgas* (six sub-divisions) of *Vaidic* study. *Nyāyavichcha Shadāṅgavit*.

‡ The text has *S'rotriyānvayhājschā* which means descendants of (*S'rotriya*) *Veda*-knowing ancestors. The meaning adopted in the translation is based on an aphorism of *Usana*, *Chhandasā S'uddha Das'a Purusha*, ten generations of ancestors purified by *Vaidic* study.

§ The fore part of the Yajur Veda.

|| *Taittiriya Aranyakam* X. 48—50.

of a marriage celebrated in the Brahma form (is a sanctifier of the row. (185)

A knower of the *Vedas*, an expositor of *Vedic* doctrines, a religious student, a maker of many gifts, and a centenarian, should be known as sanctifiers of the row. (186)

On the occasion of a *S'rāddha*, at least three Brāhmanas possessing the aforesaid qualifications should be respectfully invited on the day of the ceremony, or on the previous day. (187)

A Brāhmaṇa, on being invited to a repast given in connexion with a *S'rāddha* offering to the manes, shall observe perfect continence and refrain from studying the *Vedas*; the celebrant of the *S'rāddha* ceremony shall as well observe the same (rules of) conduct. (188)

The manes do invisibly enter the persons of Brāhmanas invited (on the occasion of a *S'rāddha*), follow them like the air,* and sit by them when they are seated (189)

Even the foremost of Brāhmanas, who, having accepted an invitation (to a *S'rāddha* repast), wilfully violates his pledge (to attend it), is sure to incur sin, and will be reborn as a hog in his next birth. (190)

He, who, having been invited to a *S'rāddha* repast,

* The text has *Vāyuvashchānugachchhati* follows like the air. KULLUKA explains "Vayu" by "Prāṇa Vāyu" vital airs, the whole meaning according to him being that, "Pitris (manes) enter the organisms of the Brahmana guests just as souls of men enter the seeds in their parents' bodies.

sexually knows a S'udra wife,* is associated with all the sin done by the giver of the repast.† (191)

The manes are wrathless, cleanly (in their habits, and magnanimous,‡ are prior to the gods, and have laid aside their arms. 192

The source of their manes' origin, those who constitute this region of the manes, and the mode of worshipping their Pitris (progenitors) now hear me describe in detail. (193)

The *Pitris* are the sons of Rishis, Marichi, etc., who are the sons of Manu, the son of Hiranyagarbha. (194)

Of these, Somasadas, the sons of Virat, are the manes of the Sādhyas; and Agnishattas, the sons of Marichi, who are renowned in the three regions, are the manes of the deities. (195)

Barhishadas, the sons of Atri, are the manes of Daityas, Dānavas, Gandharvas, serpents, Rākshasas, Kinnaras and birds. (196)

Somapas (Soma-drinkers) are the manes of Bráhmaṇas, *Havirbhujas* (eaters of oblations) are those of Kshatriyas, *Ajyapas* (drinkers of clarified butter) are

* The text has *Vrishali* which means a S'udra wife. Both MEDHATITHI and GOVINDARAJA hold that, intercourse even with his Brahmana wife by a man, invited to a *Srāddha* repast, is forbidden. They give the etymology of the term *Vrishali* as *Vrihasyante* chapalāyati Bhartāram, one who covets her husband and makes him restive," in short, an amorous wife." Perfect continence on the part of the guest on the occasion is what is contemplated by the text. For other meanings of "Vrishali" see *Apastambha*.

† The text has *Pratipadyati*, that is, all sin of the giver of the repast is transferred to the incontinent guest.

‡ The text has *Mahabhāgāh* i. e. possessed of the eight moral virtues of clemency, etc. *Kulluka*

the manes of Vais'ya, and *Sukālinas* are the manes of S'udras. (197)

The sons of the celestial bard (Bhrigu) are called Somapas, the sons of Angira are called Havirbhujas, Ajyapas are the sons of Pulastya, and Sukālinas are the sons of Vasishtha. (198)

Agnidagdhas, *Anagnidagdhas* (lit, not burnt in fire), *Kavyas*, *Barhishadas*, *Agnishattās*, and *Saumyds* should be known as the manes of Brāhmaṇas. (199)

Thus the principal ones among the manes have been described, infinite are their sons and grand-sons in this universe.* (200)

From the Rishis have originated the *Pitris* (manes) and from the manes have sprung the races of demons and divinities, and from the deities have originated all things in the order of immobile, mobile, and so on. (201)

Water, reverentially offered to the manes in a silver vessel, or in a vessel plated with silver, gives them infinite satisfaction. (202)

The performance of *Pitri S'rāddhas* (i.e., *S'rāddhas* offered to the manes) is more specifically obligatory on the twice-born ones than the performance of *Daiva S'rāddhas* (i.e. *S'rāddha*-offerings made to the deities).

* The Mārkaṇḍeya Purāṇam describes these sons and grandsons of the *Pitris* as the manes of lower animals such as the cow, the horse, etc.

† Celestial sages such as Marichi, etc. Hence even in *S'rāddha* ceremonies of one's own father, grandfather, or great grandfather, the *Somapa* manes should be as well worshipped, in as much as they are the remote descendants of such soma-drinking *Pitris*.—Kulluka.

A *Daiva S'rāddha* is held only as a prelude* to a *Pitri S'rāddha* (ceremony). (203)

For the protection of a *Pitri S'rāddha* ceremony it should be preceded by a *Daiva S'rāddha* offering.† A *S'rāddha*, not protected in this manner, is destroyed by monsters. (204)

Hence the *Vis'vedevas* should be invoked at the outset, and formally bid adieu at the close, of a *Pitri S'rāddha* ceremony, the manes should not be invoked or dismissed in a *S'rāddha* before the invocation and dismissal of the *Vis'vedevas*. He perisheth with his progeny who invites the *Brāhmaṇas* or dismisses the *Brāhmaṇa* representatives of his manes in a *S'rāddha* ceremony without first worshipping the *Vis'vedevas* (as directed above.)‡ (205)

Let him seek out a solitary and holy§ plot of land for the performance of a *S'rāddha* (thereon) and plaster it with cow-dung; the ground must be (artificially) made to slope towards the south, if it is not so by nature. (206)

S'rāddhas offered to the manes on river-banks, in solitary places, in recesses of forests,* etc., satisfy them to the greatest degree. (207)

* A. *Daiva S'rāddha* forms only a preliminary and auxiliary function of the *Pitri S'rāddha* ceremony.

† Invocation and offerings to the *Vishvadevas* (i. e. all the deities).

‡ All rites done unto *Brahmanas* in connection with a *S'rāddha* offering to the manes must be preceded by similar rites being done unto the *Vis'vedevas*—*Dravā*.

§ The text has *S'uchi*, sacred, KULLUKA explains it by free from bones and charcoals.

|| The text has *Avakāś'eshu choksheshu*, KULLUKA explains it by *Svabhāvanas'uchayo'ranyādiprade s'ānteshu*, Recesses of naturally sacred places such as, forests. etc.

There, after they have bathed and duly sipped water, the invited Bráhmaṇas shall be seated, each on a separate cushion, containing *Kusha* grass.* (208)

Thus having seated these commendable Bráhmaṇas on comfortable cushions, they should be worshipped with the offerings of saffron, sandal paste, and garlands of sweet-smelling flowers, those who represent the deities being first worshipped, and after them the representatives of the manes. (209)

Then having offered the water of veneration (*Arghya*), containing sesame and *Kus'a* grass, he shall, with their permission, make fire offerings in the manner following. (210)

At the outset let him satisfy *Agni*, *Soma*, and *Yama* with libations of clarified butter, and, after that, offer oblations unto his manes. (211)

In the absence of the sacred fire,† let him (the celebrant) offer the oblations on the hands of the Bráhmaṇas. "Fire is the Bráhmaṇa," thus Bráhmaṇas, well-versed in the *Vedas*, have said. (212)

The foremost of the twice-born ones (Bráhmaṇas), devoid of all irascible feelings, ever graciously disposed, the oldest born in the economy of the universe, and perpetually engaged to promote the weal of the world, have

* On each of the cushions of Brahmanas who are the representatives of the Vis'vadevas shall be placed two blades of *kus'a grass* with their tips directed towards the east, on each of the cushions of the Brahmanas who represent the manes shall be placed a single blade of *kusa grass* with its top pointed towards the south—*Devala*.

† As is probable in the case of an unmarried religious student, duly initiated with the thread, who has finished his study and returned from the house of his preceptor, or of a widower.—

been described by the Rishis as the proper recipient deities of *S'rāddha* offerings (oblations). (213)

All acts* in connection with the fire-offering must be done by the offerer, seated in, or looking towards, the south, with his right hand. He shall sprinkle water on the ground on which the oblation will be offered. (214)

Let him make three *Pindas* (oblations) out of the remnants of oblations cast in the fire; and facing the south, with his whole soul bent thereon, let him offer the same on the *Kus'a* blade, with the *Pitri Tirtha†* of his right hand. (215)

Then having offered the *Pindas* on the *Kus'a* blades conformably to the rules (of his own school of *Grihya* Regulation), let him rub his hand over the *Kus'a* roots for the satisfaction of his three generations of ancestors, starting with his great grand-father, in the ascending line, who are fond of such pasty scrapings of oblations.‡ (216)

Then having directed his face towards the north, he must sip water, and gently practise three *Prāṇdyāmas*, and make obeisance to the six seasons of the year and to the manes.§ (217)

The residue of water, contained in the water-vessels, shall be gently poured out near each of the *Pindas*

* Such as *Paryukshanam*, (silently sprinkling water over the fire without muttering any Mantra, etc.—*Kulluka*.)

† Part of the hand between the fore-finger and the thumb, considered sacred to the manes.

‡ On the *kus'a* roots let him scrape the sticky paste (of oblation) from his hand—*Vishnu*.

§ Respectively running as "I make obeisance to spring" (*Vasantāya Namastubhyam*) and "obeisance to you, manes" (*Namo Vah Pitarah*)—*Kulluka*.

(oblations), and the *Pindas* shall be smelled in the order in which they have been offered. (218)

After that, let him take a small portion from each of the oblations offered to the fathers, etc., and give them first to the Bráhmaṇas, present, to eat. (219)

In the event of his father living, let him (the celebrant) offer *S'rāddhas* to his three ancestors preceding his father,* or feed his own father instead of the Bráhmaṇa, who is usually appointed to represent him in the ceremony. (220)

But he whose father is dead, but whose grand-father is alive, let him offer a *S'rāddha* first to his deceased father, and after that, to his departed great grand-father.† (221)

A living grand-father can eat the oblation himself instead of the Bráhmaṇa representing him (in connection with a *S'rāddha* offered by his grandson), or the grandson may perform the ceremony in any way he likes with the permission of the grand-father. (222)

Then having given water and *Kus'a* grass in the hands of the Bráhmaṇas, let him offer the first pickings from the oblations thereon, by muttering the *Mantra*, oblation to the manes "(*Pitri Svadhā*)."
(223)

There, carrying the plate of boiled rice with his hands, he, meditating on his departed ancestors, shall place it near the Bráhmaṇas for serving the boiled rice to them. (224)

* Grandfather, great grandfather, great great grandfather.

A son is privileged to perform *S'rāddhas*, which are accessory to an expiatory rite (*Prāyas'chittam*) even in the life time of his father.

† Govindaraja, following Vishnu, explains it as, "He whose father and [great-grand-father are dead, let him first offer a *Pinda* (*S'rāddha*) to his two ancestors, preceding his grand-father.

The boiled rice, contained in a plate which is not carried with the two hands, or is served out only with a single hand, is robbed by the malignant *Asuras* (demons). (225)

[Plates, containing] vegetable curries or soups, milk, curd, honey and clarified butter, must be carefully deposited on the ground before serving them to Bráhmaṇas out of the same. (226)

Articles of confectionary, sweet porridge,* edible roots, fruit, palatable preparations of meat, and aromatic cordials. (227)

These should be gradually brought near the Bráhmaṇas with undivided attention and served to them by commending the actual quantity served out at a time. (228)

One must not shed tears at the time of serving out the dishes (to the Bráhmaṇas), nor give vent to anger, nor speak falsehood, nor scatter the boiled rice, nor touch it with his feet. (229)

Tears shed by one, at the time of serving the boiled rice, augment the satisfaction of ghosts; a fit of anger at the time leads to the pleasure of one's enemies, a falsehood spoken at the time, augments the satisfaction of dogs, boiled rice, trampled under feet, leads to the satisfaction of monsters, and scattering boiled rice, leads to the satisfaction of miscreants. (130)

* The text has *Bhakshyam*, anything that is eaten by chewing, and *Bhojyam*, anything which is taken in the manner of a sweet porridge or thick barley gruel, etc. KULLUKA explains *Bhakshyam* by *Modakādi* (confection) etc. and *Bhojyam*, *Pāyasadi*, rice cooked with milk and sweetened with sugar, and such like preparations.

Articles of food, to which the Brāhmaṇas show a fondness at the time, must be unstintingly served out to them; a discourse on the supreme Self at the time leads to the satisfaction of the manes. (231)

During the *S'rāddha* repast *Vedas*, *Purānas*,* *Itihāsas* and *Khilas*† should be recited to the Brāhmaṇa guests, when they would be eating. (232)

In a cheerful frame of mind, he, (the giver of the repast), shall satisfy the Brāhmaṇas, feed them gently, and repeatedly ask them to partake more and more of the (proffered) dishes, etc., by dilating on their excellence. (233)

Let him assiduously feed a religious student, related to the deceased (to whom the *S'rāddha* is offered) as a daughter's son, and honour him with the present of a blanket,‡ and scatter sesame on the ground of the *S'rāddha*. (234)

Three things are sacred in a *S'rāddha*, *vis.*, a daughter's son, a blanket and sesame; three things are commended in a *S'rāddha* ceremony *vis.*, cleanliness (purity of mind and body), non-irascibility and absence of hurry. (235)

Let the Brahmanas silently eat all the cooked food, luke warm, in a *S'rāddha* repast. Repeatedly asked to pronounce on their excellence or otherwise, they must not open their mouths. (236)

As long as the food remains warm, as long as the

* In his commentary on *Bṛihad A'ranyaka*, S'ankara describes *Purānas*, as works dealing with the creation of the universe.

† *Khilas*, KULLUKA explains it by *S'risuktas*, *S'iva* 'San-kalpas, etc.

‡ The text has *Kutapam*, KULLUKA explains it by "*Nepāla hanivulam*," a blanket manufactured in the country of Nepala.

Brahmanas eat that in silence, as long as they do not remark on the excellence of the food, so long do the manes eat. (237)

What the Brāhmaṇas eat with their heads, covered, whatever do they eat with their faces towards the south, whatever do they eat with their shoes on, the monsters (and not the manes) eat all that. (238)

Let not a *Chandāla*, a hog, a cock, a dog, a woman in her menses, or a eunuch see these Brāhmaṇas eating a (*S'rāddha* repast). (239)

Any thing looked at by (any of these creatures) in the course of a fire-offering, gift-making, repast, or a *S'rāddha* in honour of the manes or deities, produces contrary effect. (240)

A hog by his scent, a cock by flapping his wings, a dog by his sight, and a vile-caste man by his touch, destroys a *S'rāddha*. (241)

A lame or one-eyed man, or one who has a limb in less or excess, even if he chances to be a servant of the giver of the repast, must be removed from the place of the *S'rāddha*. (242)

A householder or a mendicant Brāhmaṇa, if he happens to ask for a meal on the occasion, he shall feed, according to his might, with the permission of the Brāhmaṇas, who are the eaters of the *S'rāddha* repast. (243)

All kinds of cooked curries and boiled rice etc., blended together and mixed with water, shall be deposited on *Kus'a* blades before the repasted Brāhmaṇas. (244)

These leavings deposited on the *Kus'a* (grass) are unfit to be cast in the fire; they form the portions of

spirits of deceased infants, and of faithless wives who had left their husband's families in life.* (245)

The leavings of food cast on the ground in a *S'rāddha* repast is laid down as belonging to the portion of artless and energetic servants of the house. (246)

S'rāddhas, which should be offered to the spirit of a newly deceased person till the performance of the *Sapindikaranam* rite, should be performed without offering oblations to the *Vishvedevas*; and only a single *Brāhmaṇa*, a single oblation, and a single blade of *Kus'a* grass are necessary for each of them.† (247)

After the performance of his *Sapindikaranam* the sons of the deceased, whose funeral rites have been done according to the Regulation, shall offer oblations to his spirit on the day of his death‡ in the manner of a *Pārvana S'rāddha*.§ (248)

Having eaten a *S'rāddha* repast, the foolish one, who gives the leavings of his plate to a *S'udra*, falls headlong into the hell of *Kāla S'utram* (thread of time). (249)

In the excreta of him, who has sexually known a woman within twenty four hours of eating a *S'rāddha*

* The text has *Tyāginām*—KULLUKA explains it by *Gurāddi-Tyāginām* who have abandoned their husbands and superiors. We have adopted *Govindraja's* explanation in our translation.

† With only a single *Arghya* offering, devoid of oblations to the deities, invocation and fire-offerings, and with a single *Kus'a* blade should be performed such an *Ekoddishta S'rāddha* (i.e.) a *S'rāddha* offered to the spirit of a person who has recently departed this life—*Yājñavalkya*.

‡ On the day marked by the same lunar phase in each month of the year.

§ *Pārvana S'rāddha* is a *S'rāddha* offered to the manes on the day of the full or new moon (*Parva*).

repast, shall his manes lie for a month from that date. (250)

Having asked the Brāhmanas, "have you well eaten?" or "have you been repleted?", he shall ask them to wash their mouths and hands, and after they have so washed, request them to take rest, saying "rest yourselves O, Brahmanas." (251)

After rest, the Brāhmanas shall say, "*Svadhà Asi*" (let the manes be satisfied);* if all rites of *S'rāddha* it is the highest benediction. (252)

After that, he shall ask the Brāhmanas in which way the residue of food (prepared on the occasion) to to be distributed. He shall give it to persons as they will direct him to do. (253)

In all *S'rāddhas* offered to one's father or mother, he shall enquire about the satisfaction of the Brāhmanas, by asking, "have you well eaten?"; in those offered to all the ancestors (*goshti*) by asking, "have you well heard?" in those offered on auspicious occasion (*A'bhyudaika*) by asking, "is it well done?", and in those offered to the deities, by asking, "does it please?" (254)

An auspicious afternoon,† Kus'a grasses, plastering the house with solution of (fresh) cowdung, sesame seeds, unstinted gifts (to the Brāhmanas), purification‡ and cooking of the edibles, and acquisition

* The full meaning is that, let the manes be satisfied and let blessing merue therefrom to the celebrant of the *S'rāddha* ceremony.

† Afternoon in cases of *S'rāddhas* offered on the day of the new moon. According to another *Smriti*, *S'rāddhas* to be offered on auspicious occasions (*Abhyudaiyaka*) should be done in the morning.

‡ The text has *Samshāra*, which means either purification or cooking curries, boiled rice, confection etc.

of row-sanctifying (*Pankti-pāvanas*) Brāhmaṇas, these are the blessed auxiliaries² of a *S'rāddha* ceremony. (255)

Kusa' grass, *Mantras*, morning, *Haviśhyānnam* and things, which have been enumerated as sacred before, are the blessed accessories to a *S'rāddha* offered to the deities. (256)

Food grains used by *Munis* (divine contemplators),* milk, *Soma*-juice, raw meat† and non-alkaline salts‡ are called natural oblations. (257)

Having dismissed the Brāhmaṇas, let him, pure, silent and self-controlled, longingly cast his look towards the south, and pray the manes as follows : (258)

May the number of gift-makers, O ye manes, increase in our family, may our progeny and wisdom in the Vedas grow from more to more, may veneration towards the Vedas never depart from our family, and may we have many things fit to be gifted away. (259)

Having thus performed the *S'rāddha* and at the close of the prayer, the oblations (*Pindas*) should be caused to be eaten by a cow, or by a Brāhmaṇa, or by a goat, or they should be cast in the water or fire. (260)

Several authorities advise to offer the *Pindas* to the manes after the Brāhmaṇas have been fed; others advise to give the oblations to the birds to eat, others advise to cast them in the fire or water. (261)

* S'ankara in his commentary on the *Bṛihad Aranyaka Upanishad* defines "*Muni*" as *mananāt Muni*, from minding the supreme Self he is called *Muni*. The text has *Munyanāḍni* that is the kind of food grains which is eaten by hermits in the forest, such as *Nivāra* etc.

† Flesh of an animal which is not forbidden to be eaten, such as venison, hare's flesh, or goat's flesh, which may be offered to the manes as oblations.

‡ Such as Rocksalt, sea salt, etc.

The second oblation* (*Pinda*) should be given to a faithful and lawfully married wife, eager to worship the manes and desirous of conceiving a male child.* (262)

[Thereby] she will give birth to a long-lived, intelligent, well-renowned, opulent, and virtuous son, spiritually disposed, (who, in his turn), will be the father of a large family. (263)

Thus having washed his hands and sipped [water, he shall, with the greatest attention, feed his father's cognates, and after that, the relations on his mother's side. (264)

Let not the leavings be removed till the Bráhmaṇas have departed from their seats; and after that, let him make the household offerings, this is the Regulation. (265)

Now I shall describe the kinds of oblations, which, being duly offered to the manes, give them satisfaction which lasts for a long time, or for all eternity. (266)

Sesame, barley grains, Vrihi grains, kidney beans, water, fruits, and edible roots, duly offered to the manes, keep them satisfied for one month. (267)

Páthina fish (keeps them satisfied) for two months; venison, for three months; mutton, for four months; and flesh (of clean) birds, for five months; (268)

Goat's flesh, for six months; flesh of a spotted deer, for seven months; the flesh of an *Ena* deer, for eight months; and the flesh of a *Ruru* deer, for nine months. (269)

Flesh of the buffalo or rhinoceros satisfies the manes

* The text has *Madhyamah Pindah* (i.e.) the oblation offered by her husband to his deceased grandfather, and duly consecrated with the *Grihya mantras*.

for ten months; the flesh of a hare or tortoise, for eleven months; (270)

Preparations of cow-milk, and *Páyasa* for one full year; the flesh of a white, old goat, for twelve years. (271)

The satisfaction, which they derive (from) *Kálas'āka* (a kind of vegetables), large scaled fishes, flesh of the rhinoceros or of red goat, honey, and food grains lasts for all eternity. (272)

Anything mixed with honey, which is offered to them on the thirteenth day of the fortnight, marked by the asterism *Maghā*,* leads to their satisfaction for eternal time. (273)

"May he be born in our family, who will offer us *Páyasa* offerings, mixed with honey and clarified butter, on the day of the thirteenth phase of the moon, marked by the asterism *Maghā*, or under the auspices of *Kunjara-chchháya*.† (274)

Anything, which is reverentially offered to the manes, gives them infinite and eternal satisfaction in the next world. (275)

The days of the fortnight, from the tenth day to the day of the new moon, excepting the day of the fourteenth day of the moon's wane, are auspicious for the performance of *S'rāddhas*. (276)

* The *Trayodashi* (the thirteenth day of the moon's wane) is specifically mentioned, the thirteenth day of the moon's wane in the month of *Bhādra* should be considered as meant—as Sankha opines.

† When the sun is in the asterism *Hastā* in the month of *A'svin*, the thirteenth day of the lunar wane in the month of *Mukhya Bhādra* in connection therewith, marked by the asterism *Maghā*, is called *Kunjara-Chchháya*, see Vishnu. Ch. LXXVIII—52, 53.

S'rāddhas, offered under the auspices of even numbered asterisms (such as, the second, fourth lunar mansions), or of the even numbered phases of the moon, grant the fruition of all desires ; while those, offered under the auspices of odd numbered asterisms, or lunar phases, grant a family of opulent and erudite sons. (277)

As the dark fortnight is more auspicious than the light one for the purposes of *S'rāddha* offerings to the manes, so evening is better than forenoon for that end. (278)

With the holy thread placed on his right shoulder, and the *Kus'a* grass in his hand, let him assiduously perform all rites in connection with a *S'rāddha* to the manes with the help of the *Pitri-tirtha* of his right hand. (279)

Let him not offer a *S'rāddha* offering in the night ; night is the time for monsters, nor they should be offered at either meeting of the day and night, nor just at sunrise. (280)

In the event of his inability to offer *S'rāddhas*, each month, let him in this manner offer three *S'rāddhas* in Summer, Rains, and fore-winter (*Hemanta*). (281)

The fire offering to be made in a *S'rāddha* must not be made in any other fire than that in which *Vedic* and *Smārta* rites are performed ; a Brāhmaṇa keeper of the sacred fire must not offer a *S'rāddha* on any other day in the dark fortnight except on the day of the new moon. (282)

The foremost of Brāhmaṇas obtains the same merit by offering libations of water to the manes after his bath, as is acquired by instituting the *Pitri-yajnas* (i.e., *S'rāddhas*, lit. sacrifices offered to the manes.) (283)

The Rishis call the (heirarchy of) fathers as *Vasus*, the (heirarchy of) grand-fathers as *Rudras*, and the (heirarchy of) great grand-fathers as A'dityas (284)

Every day, eat the residue of cooked food left after first feeding the Brâhmaṇas (*Vishvasa*); eat, every day, ambrosia. The first is called *Vishvasa*, the second is the residue of food left after performing a sacrifice therewith. (285)

Even the eternal S'ruti has aknowledged the divinity of the manes. Thus I have told you all about the mode of performing the five daily sacrifices, and all rites in connection therewith. Now hear me describe the means by which the twice-born ones shall earn their livelihood. (286)

CHAPTER IV.

A TWICE-BORN one shall reside for the first quarter of his life* in the residence of his preceptor, and the second quarter (thereof) in his own house as a married man. (1)

A Brâhmaṇa, other than in the time of distress, shall earn his livelihood and maintain his family by a means, which does not clash, or clash very little, with other men's interests.† (2)

* The text has *Chaturthamāyusho Bhagam*, a quarter part of the duration of life, i. e. twenty five years, since according to the S'ruti, a hundred years is the ordained space of human existence. *S'atāyurvai Purushah*.

† In short by teaching, by celebrating sacrifices on behalf of their celebrants, and by receiving gifts from the pure and the holy, etc., *Yājñanadiyāpana-Vis'uddha-prati grahādibhih—Kulluka*.

He must earn money, enough for his merest existence, by works which do not disgrace the social order he belongs to, and which do not entail much physical labour or hardship. (3)

Let him live by *Ritam* and *Amritam*, or by *Mritam* or *Pramitam*, or by *Satyānritam*, but never by the avocation of a dog.* (4)

Picking up grains of paddy from the stubbly fields (*uncha vritti*), or collecting the ears of paddy constitutes what is called *Ritam*.

Anything obtained without solicitation is called *Amritam* (lit, nectar); to live by begging is called *Mritam* (death), and to live by agriculture is called *Pramritam*. (5)

Trade is called *Satyānritam*, and it is good that a man should live by trade. Service is called the vocation of a dog, hence it should be shunned. (6)

Either be a *Kus'ala-dhānyāka*†, or a *Kumbhi-dhānyāka*,‡ or store up enough to support the family for three days, or only enough for the morrow. (7)

Of these four kinds of Brāhmana house-holders (*kus'aladhānyāka* etc), each succeeding one is more meritorious than the one immediately preceding it (in the list), inasmuch as on account of the comparatively greater poverty of their resources they are compelled to practise self-abnegation (lit, self control) by which they are enabled to conquer the whole world. (8)

* The text has *S'va-vrittyā* by the avocation of a dog, i.e., by accepting service.

† One who has got food grains stored in his house, enough for three years' consumption of his family.

‡ One who has stored up food grain enough for a year's consumption of the family.

A householder (with a large family) may earn a living by six acts,* one (with a smaller family than the former) by three acts,† one (with a small family) by two acts,‡ and one with a very small family by teaching alone. (9)

A Brāhmana, living by *S'ila* or *Uncha* means of livelihood, should only be devoted to the keeping of the fire, and do the sacrifices which are enjoined to be performed at the end of a *Parva* or *Ayana*. (10)

For a livelihood, let him (Brāhmana) not take to any (vile) means, (usually) adopted by ordinary men,§ let him maintain himself by a profession which is honest, artless, holy and worthy of a Brāhmaṇa. (11)

Resting in contentment, a seeker of happiness must restrain himself from pursuing more and more wealth. Happiness is rooted in contentment, misery is based on discontent. (12)

Following any of the aforesaid professions, a *Snātaka* Brāhmana should observe the following rules of conduct and vows, which impart fame and longevity in this life and lead to heaven (after death.) (13)

By unremittingly discharging his duties alone, as ordained in the Vedas, to the best of his ability, one comes by the most elevated status. (14)

* Such as *Ritam*, obtaining without solicitation, begging, agriculture, trade and money-lending.

† Priesthood, teaching, and gift taking.

‡ Teaching and officiating as priests at sacrifices celebrated by others.

§ The text has *Nu Loka Vrittam*, KULLUKA explains it as "not by falsehood, deceit, sycophancy, self advertisement, and imitation of the dress and manners of one's master as is usually done by common men.

He shall not earn money by acts which enthrall the senses of man, nor by means forbidden by the Vedas: In the event of his possessing money, or in want, one must not endeavour to earn money from any source, without discrimination.* (15)

Let him not wilfully addict himself to any object of sense-gratification; in case of extreme attachment he must counteract it by means of his will-force. (16)

Acquisition (of wealth, etc),[†] hostile to his *Vediac* studies, must be avoided; if he can study his Vedas, each day, by any how supporting his family, that is his success in life. (17)

His dress, speech and his discernment (feelings) must be in conformity with his birth, wealth, age and *Vediac* knowledge. (18)

He shall peruse, each day, *S'āstras* whose perusal serves to improve the intellect, as well as those which treats on the art of money-making.[†] Likewise, he shall study the *Nigamas* which illucidate the (true) import of the Vedas.[‡] (19)

A man acquires proficiency in the *S'āstras* he reads, each day; and illuminated with their light, his general knowledge increases. (20)

Let him not omit performing the *Rishi-yajna*, *Deva-Yajna*, *Bhuta-Yajna* and *Pitri-Yajna*§ according to the best of his might. (21)

* "*Prasangena*" is the term that occurs in the text, KULLUKA exemplifies it by "dance and music" (*Nṛityāḡgitādinā*).

† *Dharmyāni*, the science of money making, such as the works of *Ushanas* and *Bṛihaspati*. ‡ The Upanishads, etc.

§ *Rishi-yajna*, i. e. study of the *Vedas*, *Deva-yajna*, i. e. five offerings to the deities, *Bhuta-yajna* oblations to animals, *Nri-yajna*, i. e. hospitalities to men; and *Pitri-yujna*, *S'rāddha* offerings to the *uznes*.

Some there are, who, though conversant with the mode of performing both external and internal *yajnas*,* perform these five kinds of *yajnas*, by withdrawing the five senses from their respective objects of gratification. (22)

Several wise householders, knowing that immortal is the fruit of performing sacrifices with speech and vital airs, constantly cast offerings of speech in the vital airs, and those of vital airs in the speech.† (23)

Several other Brāhmaṇas, possessed of the knowledge of Brahma, constantly perform these five sacrifices by means of their knowledge of Brahma; with their sight of wisdom (*Upanishad*), they behold that knowledge is the primary end of all (religious) acts. (24)

Let five offerings in connection with the *Agni-hotra* sacrifices be offered in the fore-part of the day or night, or in the first or last part of the day, or in the first or last part of the night. At the close of the dark fort-night he shall perform the *Darsha* sacrifice, and at the close of the light fort-night the one known as *Purnamāsa*. (25)

A Brāhmaṇa must celebrate the (*Agrayana*)¹ sacrifice on the harvesting of the new crops,‡ the

* *Vāhya Abhyantara yajnas*, *Vāhya yajnas* are religious rites or ceremonials, while *Abhyantara yajnas* consist in practising *yoga* with its accessories.

† Mutter the Mantra, "I cast the offering of speech in the fire of vitality, while not speaking; and the one running as, "I cast the offering of life in speech" at the time of speaking. .

‡ The text has *S'asyānte*, which literally means after the stock of the previous year's food grains has run out. KULLUKA, grounding his statement on the aphorism of the *Sutra-Kāra*, *Sāradi Vanānnam*, the harvest-sacrifice in *S'rat* (October-November), asserts that the sacrifice must be performed

(*Châtarmāsya*) sacrifice at the close of a season,* the animal sacrifice at the beginning of a *Ayana*,† and the *Soma-yajnas* at the close of the year.‡ (26)

A Brāhmana, with the sacred fire, wishing a long life, shall not partake of newly harvested food grain, or cooked meat without first performing the *Navānnam* (new food grain) and animal sacrifices.§ (27)

The fire consumes the vitality of the gluttonous Brāhmana (with the sacred fire), if he partakes of the newly harvested food grains and meat without first offering them as oblations to the fire. (28)

Let not an *Atithi* (guest), unpropitiated with a cushion, bed, food, water, fruit or edible roots to the best of his might, reside in his (Brāhmanas) house. (29)

Let him not welcome with speech even (guests) who go contrary to the *Vedas*, or live by professions other than those peculiar to his order, or are cat-natured|| or dispute the doctrines of the *Vedas* by

after the harvest of the new grains has been gleaned, no matter whether the stock of the previous year's food grains has been exhausted or not, as otherwise a rich householdër, with several years' provisions in his store, will be discharged from the obligation of celebrating this sacrifice.

* A *Rituh* (season), according to KULLUKA, consists of four months, a year is divided into three seasons, a fact which shows that, this celebrated commentator of the Manu Samhita was a resident of northern India.

† *Ayana* means the period when the sun is either in the northern, or in the southern solstice.

‡ The text has *Samānta*, (lit, at the close of the year) i.e., in spring, inasmuch as the Vedic year which used to be computed with the first day the lunar month in Chaitra was considered complete with winter.

§ Soma Yajnas such as, Agnishtoma etc.,

|| The text has *Vaidala Vrittikān* and *Vaka Vratins* i.e. men who are deceitful as cats, or carry cloaks of religion.

false logic, or have no faith in the *Vedas*, or are crane-natured.* (30)

Let him honour the house-holders, who have performed the rites of ceremonial ablutions at the completion of the *Vedic* study, or at the close of a vow, or both, with oblations offered to the gods and manes, and avoid those who are otherwise qualified.† (31)

A householder shall give cooked food to *Brahmachârin*s etc.,‡ who do not cook their meals; and after keeping enough food for his relations and dependents, he shall distribute the residue among the birds and beasts. (32)

A *Snâtaka* householder, famished with hunger, shall ask money of the king, or of his pupils and disciples, but of no other men. This is the conclusion. (33)

A *Snâtaka* Brâhmana must on no account suffer himself to be overwhelmed with hunger;§ and possessing money, he must not wear a torn or dirty cloth. (34)

* Cf Vishnu. Chapter LXXXII. Aphorisms 5 and 7.

† Let him invite them on the occasion of a *S'râddha*, offered to the gods or manes.

‡ MEDHATITHI and GOVINDARAJA, on the basis of the couplet, *Bhikshâñcha Bhikshave dadyât Vidhibat Brahmachârins*, etc., say that, *Bhikshus*, *Paribrajakas*, *Brahmachârins*, etc., have been provided for in the above quoted couplet, and hold that this stanza contemplates the giving of cooked food to mendicants of other persuasions, or to those who denounce the authority of the *Vedas* (*Pâshandins*).

‡ Even water should be given to trees and plants, each day, by a Brâhmana householder.

§ The text has *Na Sidet Snâtaka Vipra*. KULLUKA explains that a fully educated *Snâtaka* enjoys the privilege of receiving gifts from proper persons, so he need not beg any thing of the king, as he has many other substantial means of keeping the wolf from the door without depending upon the bounty of the state.

With his hair and beards cleanly clipped and his finger nails decently paired, he, pure in body and spirit, self-controlled and clad in a white garment, shall study the *Vedas*, and be mindful of his own benefit.* (35)

Let him carry a bamboo stick in his hand, an ewer, full of water, his *Veda*, and the holy thread, and wear a pair of beautiful, golden ear-rings. (36)

He must not gaze on the rising or setting sun, nor look at the sun in the mid sky, nor during an eclipse, nor at his reflected image in the water. (37)

He must not leap over the tether of a calf, nor run while it is raining, nor look at his image in the water. This is the injunction (of the *Sāstra*). (38)

A heap of earth, a cow, a divine edifice, a *Brāhmaṇa*, clarified butter, honey, a crossing of roads, and large forest trees, these he shall circumambulate (from right to left.) (39)

Even extremely heated, he must not visit his wife during the three forbidden days of her periods, nor share the same bed with her. (40)

Intellect, vigour, strength, eye-sight, and vitality of a man, who goes unto a woman in her menses, are impaired. (41)

Of him, who avoids a woman in her menses, the intellect, vigour, strength, eye-sight and vitality are improved. (42)

Let him not eat in the company of his wife, nor see her eating, nor while she is yawning or sneezing, or sitting (*en dishabille*) at ease. (43)

* The text has *A'tmahiteshucha*, KULLUKA explains it by "taking special care of his own health with the help of suitable medicines, if necessary, and by avoiding unwholesome and indigestible food."

Nor while she is applying collyrium along her eye-lids, or anointing her uncovered person with oil ; nor while she is giving birth to a child, his wife should be looked at by the foremost of Brāhmaṇas, seeking vigour. (44)

Wearing a single cloth, he must not eat his meal, nor bathe stripped of all clothes. He must not pass urine on the road, or in a pasture-ground, or on the ashes. (45)

Nor in a ploughed field or in the water, nor in a cremation ground, nor on the mountain, nor in a dilapidated temple, and never on an ant hill. (46)

Not in a hole dwelt by an animal, neither when walking, nor staying, nor having arrived at a river bank, nor on the summit of a mountain. (47)

Facing the wind, fire, a Brahmana, the sun, the water, or a cow, let him never evacuate urine or excreta. (48)

Covering the earth with wood, clods of earth, leaves, or weeds, with covered head and body, silent, and having washed his mouth, let him evacuate urine and excreta. (49)

In the day he shall evacuate stool and urine with his face turned towards the north, looking towards the south he must do it in the night ; at either juncture of the day and night he must do it as in the day. (50)

In the night, in the event of the stars, etc., being enveloped by the cloud, in times of peril to life, let a Brahman evacuate stool and urine, facing any quarter of the heaven he pleases. (51)

Facing the wind, the fire, the sun, or the moon, or looking at a cow, or a Brāhmaṇa, he, who evacuates stool or urine, is robbed of his intellect. (52)

Let him not cast any unholy thing in the fire, nor warm his feet over it. Let him not blow a fire with his mouth, nor look at his naked wife. (53)

Let him not keep a fire underneath his bedstead, nor leap over a fire. He must not place a fire at his foot, nor do any thing that imperils life. (54)

At either meeting of the day and night, let him not eat any thing, or lie down, or walk (*i.e.*, go any where). He must not dig lines in the ground, nor himself remove the garland of flowers he has worn. (55)

In the water he must not evacuate stool or urine, nor cast sputa, poison, blood, or any thing smeared with any excreted organic matter. (56)

He must not sleep alone in a solitary chamber, nor rouse up a superior from his sleep. Let him not speak with a woman in her flow, nor go to a religious ceremony without invitation. (57)

He must keep his right arm free, and uncovered by his upper sheet of apparel, in the chamber of the sacred fire, in a pasture ground, in the company of the Brāhmanas, at the time of reading the *Vedas*, and at the time of eating his (meal). (58)

He must not restrain a cow from drinking water or suckling her calf, if he sees her in the act; nor shall he report it to any body. An intelligent person, who, has beheld a rainbow in the sky, must not show it to others. (59)

Let him not long reside in an impious village, nor in one infected with any disease. He must not go alone on a long journey, nor stay long on a mountain summit. (60)

Let him not reside in a S'udra kingdom, nor in one teeming with an ungodly population. He must not

live in a country abounding in revilers of the *Vedas*, nor in that which is infested by vile-caste men. (61)

He must not eat any thing whose oleaginous essence has been taken out,* nor over-load his stomach† with food; and let him not eat any thing too early in the morning or evening, nor take any thing in the night, if he has been over-repleted in the day. (62)

Let him not make any futile attempt,‡ nor drink water with the united palms of his hands; he must not eat any thing by placing it on his thighs, nor be needlessly inquisitive about any matter. (63)

He must not sing a tune, or dance a measure, or play on a musical instrument, prohibited in the science of music); he must not vauntingly stroke the muscles of his upper arms, nor gnash his teeth, nor bray like an ass out of an exuberance of emotional feeling. (64)

He shall never wash his feet in a vessel of white brass, he must not eat in a cracked plate, nor in a vessel, repugnant to his sensibility. (65)

A holy thread, an ewer, a coth, a garland of flowers, an ornament, and shoes, previously used by another, he must not wear. (66)

He must not ride on a wild (unbroken), hungry, diseased, beast of conveyance, nor on one with pierced hoofs and mutilated tails, or broken horns. (67)

He shall travel by (horses or elephants) that are

* Such as Pinyāka, mustard cake, etc.,—*Kulluka*.

† Fill half of the stomach with food, its quarter part with water, and leave a quarter part of its cavity free for the circulation of air.—*Vishunpuranam*.

‡ The text has *Na hurvita Vrithā Cheshtām*, i.e. he must not spend his physical energy to do an act which does not bring him any good either immediate or prospective.

fastgoing, quiet, handsome and good coloured animals, possessed of auspicious features, sparing the mace or the whip as much as possible. (68)

The heat of the autumn sun,* the smoke of a cremation ground, a cracked or fissured seat, he must avoid; he must not tear his hair or finger nails, nor cut his finger nails with his teeth. (69)

He must not wantonly grind clay or clods of earth with his hands, nor cut weeds with his finger nails; let him not attempt a futile act, nor do any thing which may create troubles in the future.† (70)

He, who (wantonly) grinds earth (with his fingers), or cuts his finger nails (with his teeth), as well as a malicious calumniator, and one, who neglects his personal cleanliness, soon meet destruction. (71)

He must not lay any wager (as regards matters of *S'astras* or concerns of life), nor go out wearing a garland of flowers round his neck;‡ in every way it is condemnable to ride on a bullock. (72)

Let him not enter a (walled) village or a house by any other entrance than the front door (or gate); he shall avoid from a distance the roots of trees in the night.§ (73)

* The text has *Valdāpah*, some commentators explain it by "ray of the morning sun." It really means the heat of the sun when it remains in the sign of *Kanyā* (Virgo)

† This stanza is not a mere repetition of stanza 63, there *Cheshtā* means physical exertion; the present stanza contemplates all mental acts, such as planning, willing etc, for the performance of an act which does not confer any benefit on its doer.

‡ He must keep it concealed under his upper sheet of garment, when going out. *Kulluko*.

§ He must not think of lying or taking shelter under a tree in the night.

He must not play a game with dice, nor carry in his hand the shoes he wears; let him not gradually eat a morsel of food he has taken in his hand, nor by placing the plate (of food) on a cushion. (74)

He must not eat any preparation of sesame, or any thing, containing sesame, after sunset; let him not lie down entirely naked in the bed, nor go any where without washing his mouth after eating. (75)

He must eat in wet feet, but he must not lie down in wet feet; he, who eats in wet feet, acquires longevity. (76)

Let him not go to a place, which is not easily accessible and which is beyond sight; he must not look at the excreta, nor swim across a river with his arms. (77)

A person, wishing to live a long life, must not stand on the ashes, on skeletal bones, on bits of broken, baked earthen vessels, on heaps of cotton seeds, nor on husks of paddy. (78)

For a moment even, let him not associate with the degraded, with *Chandôlas*, with *Pukkas'as*,* with the illiterate, with the purse-proud, and with low caste men (*Antyavasâyins*). (79)

He must not give any worldly advice, or the leaving of his food,† or the residue of the fire-offering to a S'udra; let him not give religious instructions to a S'udra, not grant him (S'udra) sanction to practise a vow. (80)

The Brâhmaṇa, who gives religious instructions to a S'udra, or advises him to practise a religious vow, is

* A son of a S'udra woman by a Brahmana is called a *Nishâda*. The son which a *Nishâda* begets on a Sudra woman is called a *Pukkas'as*, and the son begotten by a *Chandâla* on a *Nishâda* wife is called an *Antyavasayin*.

† He can give the leaving of his food to his S'udra servant.

Crowned with that S'udra in the hell of *Asamvritam* (unrestrained darkness). (81)

Let him not scratch his head with his united hands, nor touch it without washing his mouth, after eating, nor bathe without immersing his head in the water. (82)

He must not strike any one on the head, nor pull him by his hair; after bathing, head-anointed, let him not touch oil with any other part of his body. (83)

He must not accept the gift of a king, who is not the son of a Kshatriya, nor of him who lives by selling meat,* nor of an oil-presser,† nor of a wine-seller,‡ nor of him who lives upon the income of prostitution. (84)

An oil-presser is ten times as vile as a butcher (meat-seller), a wine seller is ten times as vile as an oil-presser, an enjoyer of the earnings of a prostitute is ten times as vile as a wine-seller, and a non-Kshatriya king is ten times as vile as the enjoyer of a prostitute's earnings. (85)

A non-Kshatriya king is like unto a butcher, who keeps ten thousand slaughter-houses going; and hence, to accept the gift of such a king is a deadly sin. (86)

He, who accepts the gift of a greedy king, who does not rule in conformity with the Regulation, goes to the twenty one hells in succession, known as, (87)

Tāmisram (hell of darkness), *Andha-tāmisram* (hell of sable darkness), *Muhā-rauravam* (the great howling hell), *Kāla-sutram* (the hell of the thread of time) and *Muhā-narakam* (the great hell). (88,

* The text has *Saunika* which means a butcher, from *Sund*, a place of slaughter.

† *Chukram*—an oil-press.

‡ The text has *Dhanujin*, *Dhanja* means a pennon, a wine-seller is called *Dhanujin*, because in ancient India a pennon is used to be hung down on the door-way of each wine-shop.

The *Sanjivanam* (animating hell), *Mahāvichi* (hell of great billows), *Tapanam* (burning hell), *Sampratapānam* (extremely heating hell), *Saṅghātam* (the crushing hell). *Sakākolam* (hell with crows and owls) *Kudmālam*, *Putimrittikam* (hell of foul-smelling soil). (89)

Loha S'anku (hell of iron tongs), *Rijisham* (frying), *Panthā*, *Shālmoli*, *Nadi*, *Asipatruvanam* (sword-leaved forest) and *Lohadārakam* (iron-breaking). (90)

Eṛyḍite, Brāhma-knowing Brāhmaṇas, aware of these things, do not accept gifts from (such) a king, for their good in the next world. (91)

He must leave his bed at the *Brāhma Muhurta** (forty-eight minutes before the sun-rise), meditate on piety and worldly interests, ponder over the form of physical labour by which they can be secured, and ascertain the true import of the *Vedas*.† (92)

Having left his bed and attended to the calls of nature, he, well washed, and pure in spirit, shall, with undivided attention, mutter the morning *Gāyatri* and the *Gāyātris*, which are connected with the other *Sandhyā* rites as well. (93)

* GOVINDARAJA interprets the term *Brāhma Muhurta* to mean the latter end of the last watch of the night.

† The injunction, ordaining the contemplation of the real import of the *Vedas* at that time, is for the fact that, intellect becomes fresh and clear in the morning, which leads to a clear conception of the divinity which hedges round our daily duties in life. All our acts are subordinated to the will of the providence, we live in God and live for God only, and all our works are His works. This is the true import of the teachings of the *Vedas*, and there can be no better moment for thinking of this divine nature of our mission in life than the cool and calm hours of the morning, thus to begin life, each day, with the thought and conviction of divine help and contact.

The Rishis were long-lived because they used to devote greater lengths of time to their rites of daily *Sandhyâ* (prayer), and for this they obtained fame, progeny, celebrity, and the energy of *Brahma*. (94)

Having performed the rite of *Upâkarma** on the day of the full moon in the month of *S'râvana* or *Bhâdra*, he shall devotedly read the *Vedas* for four months and a half. (95)

After that period, under the auspices of the asterism *Pushyâ* (in the month of *Pausha*), he shall, out-side the boundary of his village, do the rite in connection with the completion of his *Vedic* study, or do it on the forenoon of the first day of the light fortnight in the month of *Mâgha*.† (96)

Having duly performed the rite of bidding adieu to the *Vedas*‡ at the out-skirt of his village, he shall refrain from studying the *Vedas* for that day and night, or for that day and night and the next day only (*Pakshini*). (97)

After that, let him study the *Vedas* during the whole of the light fortnight, and the allied branches of study (*Vedîngas* such as Grammar, Prosody, Astronomy, etc.,) during the entire dark fortnight. (98)

He must not indistinctly read the *Vedas*, nor read them near a *S'udra*; tired with reading the *Vedas* in the last watch of the night, let him not sleep again. (99)

* The rite of *Upâkarma* consists in making a fire-offering for the worship and glorification of the *Ashâryaya*, preceptor)

† Those who have performed the *Upâkarma* on the full moon day of *Bhâdra* must do this rite in the first day of the light fortnight in *Mâgha*.

‡ Fire offerings made after finishing the study of the *Vedas* for four months and a half.

In the aforesaid manner, a Brāhmaṇa shall devotedly read the metrical *Mantra* portion of the *Vedās*; and in the absence of distressing circumstances, he shall devotedly read their *Mantra* and Brāhmaṇa portions as well. (100)

Both the reading student and the teaching preceptor must not read the *Vedas* under the following circumstances of non-study (*Anadhyāyam*). (101)

In the rainy season, when the wind is heard roaring in the night, or when the wind is seen raising clouds of dust in the day, (as they are the circumstances, which the learned, acquainted with rule of *Vediac* study, say as occasioning the non-study (of the *Vedas*). (102)

When it rains with thunder and lightning, and when showers of meteors fall from the skies, are the circumstances, said to occasion the accidental non-study of the *Vedas* (from that time to the next day). This is what Manu has ordained. (103)

If these phenomena (thunder, lightning, etc.) occur at the time of kindling the *Homa* fire in the evening during the rainy season, they should not be regarded as occasions of non-study, but in other seasons of the year the appearance of clouds at the time of kindling the *Homa*-fire will occasion non-study. (104)

Earth-quakes, with rumbling sounds in the earth and eclipses of the sun and moon, even if they happen in their proper seasons, should be regarded as occasioning periods of non-study. (105)

If lightning and claps of thunder happen to be seen and heard at the time of kindling the *Homa*-fire, the period of non-study will last till the extinction of the

lunary,* while it shall extend for the whole day and night, if it happens to rain after the occurrence of either of the aforesaid phenomena. 106)

For extremely pious men, the study of the *Vedas* in a crowded village, or in places, always full of foul smell, is prohibited.† (107)

In a village from which a dead body has not been removed, by the side of an extremely impious person,‡ in a crowded place, or in a place where the crying sound is heard, the *Vedas* shall never be studied. (108)

In the water, at mid-night,§ at the time of evacuating stool and urine, in unwashed mouth after eating, and after having eaten a S'rāddha repast, let him not contemplate (the *Vedas*) in his mind. (109)

An erudite Brāhmaṇa, on accepting an invitation to an *Ekoddishṭa* S'raddha repast, must not read the *Vedas* for three days (from the date of such acceptance); (similarly), he must not read them for three days on the birth of a king's son, or on the occasion of a solar or lunar eclipse. (110)

So long as the scent or residue of saffron-pastes etc., with which his body has been smeared on the occasion

* Till the sun sets, if it happens in the day, and till the stars disappear in heaven, if it happens in the night.

† The text has *Dharma-naipunya-Kāminah*, KULLUKA explains it by *Dharmātis'ayārthinah*, those who seek the highest form of virtue.

‡ The text has *Vrishala*, KULLUKA explains it by *Adharmikah*, impious person, and not a S'ūdra.

§ The text has *Madhyardre*, KULLUKA explains it by *Muhurta-chatushtaya*, 192 minutes in the midnight, and he is supported by *Gāutama*, "*Ni'syām Chaturmuhurta*, for 192 minutes in the mid-night. GOVINDARAJA explains it by *Dviprahara*, at the second *Prahara* of the night, a *Prahara* being equal to three hours.

of an *Ekoddishtha* S'raddha, remains on his person, an erudite Bráhmaṇa must not read the *Vedas*. (111)

Lying, or sitting on his haunches, or with his thighs uncovered, after eating cooked flesh, or boiled rice (food) soiled by a birth or death-uncleanness, he must not read the *Vedas*. (112)

In a forest, on hearing the sound of flying arrows,* at either juncture of the day and night, and on the day of the new or full moon, as well as on the eighth and fourteenth days of the fortnight, and on the occasions of *Ashtakás*, he must not read the *Vedas*. (113)

The day of the new moon destroys the preceptor, the fourteenth day of the fortnight kills the disciple (student), *Ashtaka's* and the day of the full moon lead to the loss of their (*Vedas*) memory ; hence, these days should be avoided in reading the *Vedas*. (114)

In dust storms, on the appearance of a meteoric light on the horizon, when the jackals howl, and dogs bark, or the asses bray, and camels scream, as well as in a company, let not a Bráhmaṇa read the *Vedas*. (115)

Let him not read (the *Vedas*) at a cremation ground, at the outskirt of a village, in a pasture ground, wearing the dress he had on when he visited his wife, and on accepting a *S'raddha* gift. (116)

Having accepted a *S'raddha* gift, whether animate (such as a cow, etc.,) or inanimate, he must not read the

* The text has *Vána S'avitē*, several commentators explain *Vána*, which ordinarily means an arrow, by *Viná Vishesha*, a kind harp or lyre, the whole meaning according to them being on hearing the notes of a harp.

Vedas, inasmuch as the hands of a Brāhmaṇa are said to be like unto his mouth.* (117)

A terror of thieves and blazes breaking out in the village, as well as all abnormal phenomena of nature must be understood as occasioning periods of nonstudy (of the *vedas*). (118)

The period of non-study lasts for three nights at the close of the rite of *Upākarma* or *Utsarga*;† that in connection with‡ an *As-takā* or the completion of a season of the year is one day and night. (119)

Let him not read (the *Vedas*) on horse-back, nor while riding on an elephant, or sitting on the bough of a tree, nor while riding an ass or a camel or going in a boat or a vehicle, nor standing on a barren, waterless ground. (120)

Nor while wrangling or fighting, nor near a troop of soldiers, nor in a battle-field, nor immediately after eating,§ nor while suffering from indigestion, nor after vomiting, nor after a sour rising. (121)

Nor without taking permission of a guest (*Atithi*) in the house, nor while the winds are violently blowing, nor after bleeding from any part of the body, nor after a cut from a weapon. (122)

* The text has *Pānyāsyah*, lit, hand-mouthed, the meaning is that acceptance of a gift by a Brahmana with his hand is like unto his eating the same.

† For *Utsarga* and *Upākarma*, see Note. under V. 50 of this chapter.

‡ *Ashtakās*.—The eighth days of the moon's wane during the three months commencing with the day of the full moon in the month of Agraṇāyana.

§ Cf. *Vasishthā*, *Yāvadārdrapānirīti*," as long as the (washed) hands remain wet after a meal.

He must not read the *Rik*, and *Yajush* (*Vedas*) as long as the chants of the *Sama Veda* will remain audible, nor any other *Veda*, after completing the reciting of one *Veda* with its (allied) *A'ranyakam*. (123)

The gods are the presiding deities of the *Rig-Veda*, men are those of the *Yajush*,* and the manes are those of the *Sama Veda*; hence, unholy are the chants of the *Sama Veda*.† (124)

Knowing these (tutelary gods), the erudite ones first mutter the *Pranava*, the *Vyuhriti* and the *Gāyatri*, the essence of all the *Vedas*, and read the *Vedas* after that. (125)

A cow, etc.,‡ a toad, a cat, a dog, a snake, a mungoose or a mouse, happening to pass between (the preceptor and his disciple) at the time of teaching the *edas*, the period of non-study shall be deemed as extending for one day and night. (126)

The impurity of the place of *Vedaic* study,§ and personal uncleanness of the reader, these two are the permanent causes of non-study; let a Brāhmaṇa carefully avoid these two occasions of non-study. (127)

A *Snātaka* Brāhmaṇa must shun the bed of his wife on the day of the full or new moon, as well as on the

* Religious rites and sacrifices to be performed by men and the mode of performing them form the main thesis of the *Yajurveda*.

† The *Bhagavad Gita*, on the other hand, gives the highest precedence to the *Adman* among the four *Vedas*.

‡ Cf. *Vedanam Sāmavedosmi*, I (supreme deity) am the *Sama Veda* among the *Vedas*.

§ The text has *Pas'u*, which literally means a beast, KULLUKA explains it by *Gavdi*, horned cattle, etc.

¶ Such as defilement of the floor of the study with leaving of food, etc.,

eighth or fourteenth days of the moon's wane or increase, even if his wife be in her menstrual period* at the time. (128)

He must not bathe after eating, nor while ill,† nor at midnight‡ nor with a large number of clothes on,§ nor in an unknown tank or reservoir of water. (129)

Let him not wilfully leap over the shadow of his king or preceptor, nor that of a divine image, nor that of a cow, nor that of a *Snātaka*, nor that of an initiator, nor that of a brown cow, nor that of an initiated person. (130)

He must not long tarry at a cross road at midday or midnight, nor after eating meat in a *Srāddha* repast, nor at either meeting of the day or night. (131)

Let him not wilfully touch with his feet used cosmetic pastes,|| bathing water, excreted matter, blood, mucous, sputa and vomited matter (lying on the ground) (132)

Let him not associate with (*i.e.*, serve) his enemies, with the friends of his enemies, with impious men, with thieves and other men's wives. (133)

Nothing so shortens the life of a man in this world as the act of (clandestinely) visiting another's wife. (134)

* Twelve days from the fourth day of her period.

† An institutor of a religious ceremony, happening to fall ill and hence incapable of bathing, must bathe without immersing his head in water and by rubbing his body with a wet towel. *Javala*.

‡ Not forbidden in the case of touching a *Chandala*, or a low-caste man.

§ Except those forms of ceremonial ablutions which are made for the fruition of any specific desire, like those performed under the auspices of a lunar eclipse, etc.

|| The text has *Udvartanam*, KULLUKA explains it as *Abhyanga maldpakarshana pishtakam*, pasted tumeric, Emblic myrobalans etc mixed with oil, with which the body is rubbed for removing its impurities.

A man, however prosperous in life, must not insult a Kshatriya, a profoundly erudite Brāhmaṇa, or a serpent; (thinking him to be too weak to retaliate); likewise one must not humiliate the weak and the defenceless. (135)

These three, insulted by a man, verily consume him (like fire); hence, the intelligent one must not insult them under any circumstances whatsoever.* (136)

Let him not disparage himself on account of his past failures or misfortunes; let him pursue fortune even to the last day of his life and never think her beyond his reach. (137)

He must speak truth, and truths that are pleasant; he must not speak an unpleasant truth nor a pleasant lie. This is the eternal virtue.† (138)

Even in cases of ungentle dealings he must say "that's good,"‡ "that's good," or he shall say "good" to all; he must not engage in a futile quarrel, nor create a barren enmity, with any person. (139)

In the early dawn or evening, or at midday, he must not go anywhere, nor with a man of unknown character and parentage, nor with a low born miscreant.§ (140)

Persons possessing limbs in less or excess, old men,

* The text has *Buddhiṃmana* KULLUKA explains it by *Kalyāna Buddhi* which may mean one graciously disposed, or seeking his own good.

† The text has *Na manyet Durlabham*. He must not think that it is too late or impossible for him to acquire a fortune.

‡ The text has "*Bhadram*" *Bhadram iti Bruyat Bhadram ityeva*. KULLUKA says that the first "*Bhadram* (good)" means instances of ungentle behaviour, or unfair treatment.

§ The text has *Vrishala*, KULLUKA explains it by "*S'udra*," we however find no reason to interpret it in any other sense than that in which it has been used in Stanza 108 of this chapter.

illiterate persons, those devoid of personal beauty and worldly possessions, and men of low birth, he must not taunt for their (unfortunate) deformities or privations (141)

Without washing his mouth, after eating, he must not touch a Brāhmaṇa, a cow or fire with his hand. Impure, when in health, he must not gaze upon the luminaries (*i. e.* stars etc.,) in the heaven. (142)

Happening to touch a cow, etc., while he is in an impure condition, he must sip water and touch the external orifices of his organs (such as the nose, ears, etc.) and his umbilicus with water. (143)

Not otherwise ill or indisposed, he must not wantonly finger the external ducts of his organs (such as the nostrils, etc.,) nor handle the private hairs of his body. All these should be avoided. (144)

Always he must be of auspicious conduct;* pure in body and spirit and self-controlled, let him unremittingly mutter the sacred *Mantras* and make the fire-offerings. (145)

Calamities† befall not those who constantly be of auspicious conduct, nourish a clean spirit in a clean body, constantly mutter the sacred *Mantras*, and do the fire-offerings. (146)

Let him diligently study the *Vedas*,‡ whenever he finds an opportunity; that is the highest duty of a

* The text has *Mangalāchāra* KULLUKA explains it by *Gorachanādi dhāraṇam*. According to him, putting of totems of pasted *Gorochana* (gall stones of oxes) on the forehead, etc. is also included within *Mangalāchāra*.

† *Vinipāta*, KULLUKA explains it by physical disturbances (such as earthquakes, disease, or bereavements).

‡ The text has *Vedam* KULEUKA explains it by "the *Vyāhritis Pranava*, etc.

Brāhmaṇa, all other being his minor or accessory duties. (147)

Constant study of the *Vedas*, cleanliness of the body and mind, contemplation, austerities (*Tapas*) and compassion towards all creatures are what bring to a man the remembrances of his past existences (*Jāti-smara*. (148)

Remembrances of his past births make him apathetic to the world and its concerns, and lead him to attain the Supreme *Brahma*; and by existing in this supreme self (*Brahmā*)* he enjoys infinite and eternal happiness (beatitudes). 149)

On the day of the full or new moon, he must make the fire-offerings known as the *Sāvitrīor S'ānti-Homas*, and worship the manes with *Srāddha*-offerings on the days of *Ashtakās* and *Anvashtakas*. (150)

The stool and urine should be voided at a distance from the fire chamber; at a distance from the fire chamber should be cast the washings of feet, leavings of food, and the semen. (151)

Voiding stool, performance of toilet, bathing, cleaning the teeth, applying collyrium along the eye-lids and worshipping the deities must be performed before sun-rise at the close of the night. (152)

On the day of the *Purvā* (such as the day of the

* *Brahmābhyāsa* is the term that occurs in the text. Kōṭhukā explains *Brahma* by "*Veda*". This is however another instance of the attempt to further *Veda* at any costs and even in cases where the terms admit of another kind of interpretation. Even, men like S'ankara, Rāmānuja, Savara Svami, and Kumārila are not free from the fault of advocating their respective cults even at the cost of distorting the true meaning of the text. we, however, find no reason to alter our decision as regards the true meaning of the stanza.

full or new moon), he must go to pay respect to a divine image, to a protecting king, and to his parents and superiors. (153)

He must welcome the elders (on their arrival to his house), give them cushions to sit upon with his own hands, sit, before them with the palms of his hands meekly united together, and follow them when they shall go out. (154)

Unremittingly he must observe the rules of good conduct, commended in the *Vedas* and *Smritis* as proper to the social order he belongs to, as the fountain source of all virtues. (155)

Through (observing) good conduct one acquires a long life, through conduct one acquires a desirable progeny; through good conduct one acquires a decayless wealth, and good conduct kills all the inauspicious (bodily) traits of a person.* 156

A man of misconduct is condemned in the world, suffers perpetual misery, is afflicted with disease, and dies a premature death. (157)

Even devoid of all auspicious traits, a man of good conduct, believing (in God) and envying no one, is enabled to live for a hundred years. (158)

Works, which make one dependent on others, he must studiously avoid; works, which are entirely under his own control, he must diligently pursue. (159)

Liberty (in all respects) is happiness and dependence, (in all matter) is misery. These know to be the general definitions of happiness and misery. (160)

A work, by doing which the inner man is satisfied, do by all means, avoid the contrary. (161)

. An *Achāryaya*, an expounder of the *Vedas*, one's own parents or superiors, Brāhmaṇas, cows, and *Tapasvins* (ascetics) one must not any wise hurt or injure. (162)

Let him avoid atheism, reviling the gods and the *Vedas*, arrogance, vanity, anger, and harshness. (163)

Let him not raise a club to any body, nor strike any body with a club, excepting his son and disciple for the purposes of discipline. (164).

With a desire to kill, if a twice born one raises a club to a Brāhmaṇa, he shall live for a century in the hell of extreme darkness (*Andha Tāmisram*). (165)

For wilfully striking a Brāhmaṇa, out of anger, even with a weed, the striker shall be reborn for twenty one existences in vile wombs. (166)

He, who draws blood out the body of a non-fighting Brāhmaṇa, suffers extreme misery for that piece of his folly in the next world. (167)

For as many number of years the assaulter is eaten by dogs and jackals in the hell as the number of particles of dust on the ground which are soaked by the (spilt) blood of the Brāhmaṇa. (168)

Hence the erudite one shall not raise his stick to a Brāhmaṇa, nor strike him (even with a weed, nor draw blood from his person (by assulting). (169)

An impious man, he whose wealth is ill-gotten, he who is constantly envious of others, any of these men can not enjoy happiness in this world. (170)

Seeing the reverses of the dishonest and the ungodly, let him not, in moments of scarcity or monetary wants, turn his thoughts to dishonest gain. (171)

Like seeds sown in the earth, iniquities do not take fruit, the same day; but fully evolved out in

course of time, they cut the root (*i. e.* completely destroy) their perpetrators. (172)

The iniquities of a sinner will bear fruit in his sons or grand-sons even if they fail to be fruitful in his own self. They can never be fruitless. (173)

By iniquity (dishonesty) a man may thrive, may see many a good in life, may conquer his enemies, but ultimately iniquity is sure to completely overwhelm and destroy him. (174)

Let him, with his tongue, arm, and belly properly controlled, constantly devote himself to truth, piety good conduct and purity, and govern his disciples according to the rules of the *S'âstra*. (175)

Let him avoid money, and desires which are bereft of virtue, let him not practise a virtue by practising which he incurs the enmity of others, or which brings him trouble in the future. (176)

He must avoid all fickleness of hands, feet, eyes, and speech, do what is straight and honest, and never think of doing any hostility to any body. (177)

In virtues of conflicting authority, let him take to the path adopted by his fathers and grand-fathers ; by adopting that path, he will not incur enmity of any man. (178)

He must not quarrel with his priests, *Rittvigs* (*i.e.*, celebrants of sacrifices on his behalf), preceptors and maternal uncles, *Atithi* guests, dependants, servants, infants, 'old men, sick folks, physicians, cognates, marriage-relations and relations. (179)

Nor with his parents, sisters, daughters-in-law, sons' wives, and brothers, and slaves. (180)

By avoiding quarrels with these, a house-holder may

be exonerated of all sin ; by conquering these, a house holder can conquer all these worlds. (181)

A (propitiated) preceptor leads him to (*lit.* is the master of) the region of *Brahma*, a satisfied father leads him to the region of *Prajāpati*, a well-pleased *Atithi* guest leads him to the region of *Indra*, and a satisfied *Ritvik* leads him to the region of gods. (182)

His well-pleased daughters (and daughters-in-law) lead him to the region of the *Apsarasas*, his friends lead him to the region of the *Viśvedevas*, his brothers-in-law lead him to the region of *Varuna* and the influences of his mother and maternal uncles are upon the earth. (183)

Satisfied old men, infants, weaklings, and sick folks lead him to the region of the firmament, he shall respect his eldest brother as his own father, and consider his wife and children as parts and parcels of his own self. (184)

He shall look upon his slaves as his own shadow and his daughter as the spectacle of highest affection ; worried by them, he must patiently bear with such a worry. (185)

Even capable of accepting a gift, he must give up all attachment to gift-taking ; gift-taking speedily extinguishes the energy of the supreme self which is in a *Brāhmaṇa*. (186)

Ignorant of the regulations of the *Sāstra* as regards the taking of gift articles, a (*Brāhmaṇa*), overwhelmed with hunger, must not take a gift. (187)

Gifts of gold, horses, lands, cows, food grains, clothes and sesame seeds, made to an ignorant *Brāhmaṇa*, are consumed, like a wood cast in the fire. (188)

The life-duration of an ignorant Brāhmaṇa suffers, if he accepts a gift of gold or food grains ; by accepting the gift of a land or a cow he suffers in health ; for accepting the gift of a horse he is deprived of his sight, for accepting the gift of a cloth his skin suffers, for accepting the gift of clarified butter his energy, and for accepting sesame, his progeny are consumed. (189)

A Brāhmaṇa, who is devoid of all ascetic virtues, is unread in the *Vedas* and very fond of gift-taking, if he takes a gift, is drowned with its donor, like a stone raft with its rider. (190)

Hence, let an erudite (Brāhmaṇa) be afraid of accepting a gift from all and sundry ; even by taking a small gift, a Brāhmaṇa is drowned like a cow in the mire. (191)

A virtuous man must not make even an insignificant gift to a Brāhmaṇa, who is cat-natured (selfish), or carries a cloak of religion (*Vakavrata*), or is not read in the *Vedas*. (192)

By giving a well-gotten wealth to any of these three kinds of Brāhmaṇas, both the donor and the receiver of the gift come to grief in the next world. (193)

Like a man, attempting to cross (a river) with the aid of a stone raft, both the ignorant donor and acceptor of a gift are drowned. (194)

He who, though extremely covetous of wealth, carries a cloak of religion, is deceitful (lit, dissimulating), arrogant, and envious, and can not bear the praise of others, and hence tries to snub down all men, is called cat-natured (*Vidāla-vrataka*). i. e., He is like unto a cat, who assumes meekness only to decoy his prey out

of his safe-hold and then pounces upon it with all the native fury of his soul.) (195)

With eyes cast down, to conceal his ferocious purpose, he, who to gain his own ends, roams about in deceit and falsehood, like a crane, is called *Vaka-vrati* (crane-natured.) (196)

Those Brahmanas, who are cat-natured or crane-natured, fall into the hell of extreme darkness through the effects of their (treacherous deeds). (197)

After committing a crime, let him not practise the expiatory penance in the pretext of practising a virtue, for the purpose of duping females and S'udras. (198)

A vow or a penance practised in the way of a pretext goes to the monsters; those Bráhmaṇas, (who are cat-natured or crane-natured), are condemned by the *Brahma-Vádins*. (199)

A person, who tries to earn a livelihood by falsely wearing the badges or marks of an order he does not belong to, robs all the sin of that order, and is reborn in the womb of beasts. (200)

Let him not bathe in another's tank (not endowed for the public use); by so bathing, he is partly associated with the sin of its owner. (201)

He must not use without its owner's permission a vehicle, a bed, a cushion, a well, or a tank, belonging to another; by so doing, he becomes associated with a quarter part of its owner's sin. (202)

Let him always bathe in rivers, in natural reservoirs of water, such as tanks, ponds, Gartas (lakes less than eight miles in length) and fountains. (203)

Let him constantly practise self-control and not vows only; he, who practises vows only, but no self-control, meets his fall. (204)

Let not a Brāhmaṇa eat anything in a religious sacrifice wherein fire offerings have been performed by a Brāhmaṇa, ignorant of the *Vedas*, or who serves as a village priest, or by a woman or eunuch. (205)

A religious sacrifice in which such persons perform the fire-offerings tends to destroy the prosperity of the Brāhmaṇas, and is not liked by the gods; hence, it should be avoided. (206)

Let him not eat the food offered by an insane, angry, or diseased person, nor that containing hair and flies, nor that which has been wilfully touched by one with his feet. (207)

Nor the food looked at by a foeticide, nor that touched by a woman in her menses or bited at by a bird, nor that touched by a dog. (208)

Nor that smelled by a cow, nor that which has been offered to the hungry and the indigent by proclamation, nor that of a monastery, nor that offered by a courtesan, nor that condemned by the wise. (209)

Nor that of a gold-stealer, nor that of one who lives by singing, nor that of a *Takshana*, nor that of an usurer, nor of one initiated in a sacrifice (without performing the *Agni Samiya yajna*), nor that of a miser, nor of a chained prisoner. (210)

Nor that of an accursed person, nor that of a eunuch, nor that of a corrupt woman, nor that of an arrogant person, nor the food, containing sweet, that has acquired an acid taste, nor that which is stale or has been prepared over night, nor that which is the leaving of a S'udra's food. (211)

Nor that of a physician, nor that of a hunter, nor that of a cruel person, nor that of one who eats leaving, nor that of one engaged in dreadful acts, nor

that of a newly parturient woman, nor of those Bráhmaṇas who continue eating, after a diner in their row has finished eating and washed his mouth (*Parjachānta*). (212)

Nor what has been slightly offered, nor the flesh which has not been formally offered to the deities, nor the food of an unprotected woman, nor of an enemy, nor that of a city, nor that of the degraded, nor that which has been sneezed over. (213)

Nor that of a scandal-monger, nor that of one who bears false witness, nor that of one who sells the merits of religious sacrifices for money, nor that of a professional actor, nor that of a tailor, nor that of an ungrateful person. (214)

Nor that of a black smith, nor that of a *Nishāda*, nor that of a stage-manager, nor that of a gold smith, nor that of one who manufactures bamboo articles, nor that of one who sells weapons. (215)

Nor that of a keeper of dogs, nor that of a wine-seller, nor that of a dyer of clothes, nor that of a washerman, nor that of a cruel person, nor that of one whose wife's paramour lives disguisedly in his house. (216)

Nor that of one who connives at the misconduct of his wife, nor that of an extremely oxorious person, nor that of one who is affected by a death uncleanness, nor that which fails to give satisfaction. (217)

Food, given by a king, robs its (partaker) of his spirit and energy, that given by a S'udra robs the *Bráhma* energy (of its partaker); food given by a gold smith impairs the vitality, and that offered by a cobbler (leather-seller), destroys the good name (of their partakers). (218)

The food of an artisan kills the progeny, that of a dyer kills strength ; the food of a hotel, or of a courtesan leads to the fall of its partaker from the heaven (he has acquired by his acts). (219)

The food, given by a physician, is like unto pus ; the food given by a corrupt woman is like unto semen, the food given by a usurer is like unto excreta, and the food given by a weapon-seller is like unto mucous. (220)

The food, offered by those whose food is unfit to be taken as mentioned above, should be deemed as respectively like unto their skin, hair and skeletal bones. This is what the learned have said. (221)

Having unwillingly partaken of the food of any of these persons, one must fast for three nights. Having knowingly eaten (food of any of these), he must practise a *Chândrâyanam* penance. The same is the penance for eating excreta. (222)

An erudite Bráhmâna must not eat the cooked food of a S'udra, devoid of *Srâddhas* ; but he may take his uncooked food, enough to last him for a single night. (223)

One is a Veda-knowing miser ; and another, a usurer, though charitable ; deciding about these two persons, the gods came to the conclusion that the food of these two is equally (defiling). (224)

But Brahmá came unto the gods and said, "do not consider the food of these two, virtually possessed of contrary virtues, as of like nature ; the food of the charitable usurer is purified by kindness, but the food, offered by a miserly Veda-knowing Bráhmâna, is offered with reluctance, and, hence it is defiled. (225)

Let him with proper feelings unremittingly do

the *Ishta* and *Purta* works.* These works, done with the honest money, bear decayless fruits.† (226)

On obtaining a fit recipient of gift, let him do the *Ishta* and *Purta* works with the greatest self-complacence and to the best of his means. (227)

Let him practise small gift-makings without any feeling of anger or vexation; by them he shall some day obtain a gift-taker who will be able to succour him in every way. (228)

A giver of water enjoys (lit acquires) satisfaction, a food-giver enjoys decayless felicity; a giver of sesame seeds obtains a desirable progeny, and a giver of lamps (lights) obtains a commendable sight.‡ (229)

A gifter of land acquires a landed property, a gold gifter obtains gold; A gifter of houses obtains splendored buildings, a giver of silver is blessed with personal beauty. (230)

A giver of clothes attain to the region of the moon-god, a giver of horses ascends to the region of *As'vis*; a giver of bullocks enjoys prosperity, a cow-giver goes to the region of the sun. (231)

A giver of a bed or cushion obtains (a good and handsome) wife; a giver of refuge acquires an unbounded wealth; a giver of paddy enjoys eternal felicity, and a giver of the *Vedas* attains the supreme *Brahma*. (232)

Of all gifts, whether they be of water, cow, cloth, sesame, gold or clarified butter, a gift of the *Vedas* stands preeminently the most meritorious. (233)

* Religious sacrifices.

† Endowment of wells, tanks of water, gardens, etc., for the public, weal are called *Purta Kāryayas*.

‡ The text has *Dipadas'chakshuruttamam*, which may also mean that a gifter of lights is blessed, with a supersensuous vision in his next existence.

A gift, which one makes out of a certain motive* in this life, shall be returned to him in his next life, honoured with the fulfilment of that motive. (234)

He, who, being duly honoured, makes the gift, as well as he, who, being duly honoured, accepts the gift, both of them go to heaven ; if otherwise, they go to hell. (235)

He must not wonder at, nor be proud of the powers (he has acquired by dint of *Yoga* and austerities, nor speak untruth on celebrating a religious sacrifice ; even highly oppressed by him, let him not speak ill of a Bráhmaṇa, nor brag of the gifts he has made. (236)

One's sacrifice is decayed by falsehood ; (one's merit of) *Yoga* and penitential austerities, by (his wonder at the success, achieved). Duration of life is shortened by calumniating a Bráhmaṇa ; and one's merit of gift-making, by (his) vaunting of it. (237)

Little by little let him store up virtues, as white ants build up an ant-hill, for his benefit in the next world, without creating hardship on any creature. (238)

In the next world, neither his wife and children, nor his parents and relations will be of any avail ; it is virtue alone that stands by him (in the next world). (239)

Alone a creature comes into being, alone does he meet his death ; alone he enjoys the merits of his good deeds, and the consequence of his misdeeds does he suffer alone. (240)

Leaving behind him his dead body, like a log of wood, or a clod of earth, on the ground, his friends and

* The text has *Yena Yena tu bhávena* (i.e., out of that, that motive). KULLUKA explains it by the motive out of which a gift is made in this life, either for the enjoyment of celestial bliss, or self-emancipation, etc.

relations go away turning their backs on it ; it is virtue alone that follows him (in the darkness of death). (241)

Hence, in order to have virtue as his ally, let him little by little store up virtue ; with the help of virtue a man sails across the shoreless darkness. (242)

The effulgent, ethereal body of a man of dominant virtue, who has extinguished his sin by practising penitential austerities, Virtue herself will swiftly carry up to the other world, after death. (243)

For the elevation of his own family, let him create relationships with nobler families, and avoid those that are mean and humble. (244)

By creating relationships with families that are progressively nobler and nobler and by avoiding connections with low ones, a Bráhmaṇa obtains elevation ; by doing the contrary, he becomes (degraded as) a S'udra. (245)

A thorough worker (in the line of good deeds), mild, self-controlled, and bereft of envy, he who does not associate with the miscreants, conquers by his gifts and and self-control. (246)

Fuel, water, edible roots, offered without solicitation, as well as honey and refuge (protection), may be accepted from all.* (247)

Gifts, offered without solicitation, and to which no previous reference has been in any way made, may be received even from the miscreants, this is what Brahmá has acknowledged. (248)

His manes do not eat his oblations, nor the fire convey his oblations to the deities, who insult (refuse to accept) these gifts. (249)

* Excepting 'corrupt women, eunuchs, etc., as laid down by Yājñavalkya.—*Kulluka*.

Gifts of beds, houses, *Kus'a* grass, scents, water, flowers, gems, milk-curd, fried rice, fish, milk, flesh, and *s'akas*, these, if offered without solicitation, must not be refused. (250)

For supporting his parents, preceptors, guests, servants, wife, and family, as well as for the purposes of worshipping the deities, he can accept gifts from any person whatsoever, but not for anywise benefiting his own self. (251)

On the death of one's parents, or in the event of his living separate from them, even when they are alive, he must always accept gifts from honest persons for his subsistence. (252)

Among S'udras, a Bráhmaṇa may partake of the cooked rice of one who cultivates his fields, or of one who is an ancient friend of his family,* or of one who keeps his cows, or of his slave or barber, as well as of him who has surrendered himself to his protection. (253)

Let him give out to a proper person his true nature, the kind of work he intends doing, and the extent of service he is capable of rendering him. (254)

He, who gives himself out to honest persons as something different from what he really is, is called the worst of miscreants; truly he is a thief, inasmuch as he dissimulates his real self. (255)

All things are inherent in the meanings of (spoken) words, all things are founded on speech, all things emanate from speech (words); he, who speaks falsehood, is said to be a universal thief (stealer of all things.) (256)

* The text has *Kulamitram*, i.e., the descendant of a S'udra-family living in amity with that of his own from a long time.

Having duly discharged the debts to the great sages, to the manes and deities, and entrusted all things to his son, let him live unattached (indifferent) to all things of the world. (257)

Seated in a solitary place, let him always ponder over the good of his Self; by contemplating in a solitary place, he will obtain the supreme bliss. (258)

Thus the eternal duties of a Brāhmaṇa house-holder, as well as the duties of the order of *Snātaka*, which augment the quality of *Sattva* in men, have been formulated. (259)

A *Veda*-Knowing Brahmana, who maintains himself by means, laid down in the *S'āstra*, is absolved of all sin and is glorified in the region of *Brahma*. (260)

CHAPTER V.

THUS having heard the duties of a *Snātaka** as duly promulgated before, the Rishis asked the fire-originated Bṛigu as follows, (1)

Brāhmanas who are well read in the *Vedas* and thus duly discharge the duties of their order, how can Death assail them, O lord, (before the appointed time)? (2)

He, the true-sould Bhrigu, the son of Manu, said to the great sages, hear for what fault doth Death destroy the Brāhmanas? (3)

* *Snātaka*.—A Brāhmaṇa, who after the completion of the vow of a religious student, has performed the ceremonial ablution.

† The text has *Anala-prabhavam*, i.e., the fire-originated one. Cf. *S'ruti*.—His first seed, which lay effulgent, was transformed into the primal sun (Aditya), and its residue took embodiment in Bhrigu.

Through non-study of the *Vedas*, through non-observance of the rules of conduct, through idleness, and through partaking of unwholesome food, Death destroys the *Brahmanas*. (4)

The garlic, turnip, onion, and mush-room are the three (vegetables), unfit to be eaten by *Bráhmaṇas*, (inasmuch as) they are originated from impurities (unclean things).* (5)

Hard, red (gummy) exudations of trees, exudations (obtained by making) incisions in trees,† the *Shelu* (fruit) and the milk of a newly parturient cow† should be carefully avoided. (6)

Krisaras,‡ *Samyávas*§ and cakes, not offered to the deities, unconsecrated meat, and offerings not offered to the deities, and clarified butter before being used in a fire-offering. (7)

The milk of a newly parturient cow within ten days of her parturition, the milk of a she-camel, or that of a female animal with unbifurcated hoofs,|| the milk of an

* Cf. Inasmuch as they are cultivated with manure prepared from excreta, *Vidjātani* according to *Yājñavalkya*.

Cf. *Atho Khalu Ya Eva Lohito, yo 'vd Bras'chandannir-yasati tasya nāsya Kāmamanyasyeti*.—Now, the red exudations of a tree, as well as that which exudes from a cut in the tree should not be taken, exudations of trees other than these should be taken.—*Taittiriya S'ruti*.

† The milk of a newly parturient cow, before the tenth day of her parturition, is formed into hard lumps when cooked.—*Kulluka*.

‡ *Krisara* is a kind of preparation of rice and sesame (*Tila Tandula-samparkāt Krisara So'bhūdiyate*.—*Chhándogya-paris'ish-tam*.

§ *Samya'va*—a cooked compound of clarified butter, treacle, milk, and wheat-flour.

|| The text has *Ekas'apha*, such as a mare, etc.

ewe, or of a cow in her heat,* or that of a cow without her calf. (8)

The milk of all wild female beasts except that of a she-buffalo, the milk of a woman, and all naturally sweet articles (*Suktas*) that have acquired an acid taste (in the course of time). (9)

Of *Suktas*, milk curd and articles prepared from curdled milk,† as well as *Suktas* prepared with the addition of auspicious fruits, flowers, edible roots, etc.. may be eaten. (10)

The flesh of all kinds of carnivorous birds, the flesh of a village fowl, the flesh of an unconsecrated‡ animal with unbifurcated hoofs, and the flesh of a *Tittibha* bird must not be eaten (lit, avoided). (11)

(Similarly, the flesh of a *Kaluvinka*, of a diving swan, of a swan, of a *Chakravika*, of a domestic fowl, of a crane, of a *Rajjuvalā*, of a *Dyatuha*, of a *S'uka* and of a *S'arika*. (12)

(And) *Pratudas*, web-footed birds, *Koyashtis*, *Vishikiras*, diving fish-catchers, butchers meat and dry meat must be avoided. (13)

* The text has *Sandini*, which means a cow that seeks a bull. KULLUKA forbids the use of *Sandini*-milk, on the ground that it is nothing but transformed menstrual blood.

† The text has *Dadhisambhavan*, i.e., articles prepared from milk curd such as, whey, butter, etc.

‡ The text has *Anirdishtāms'chaikas'aphān*, i.e., the flesh of animals with unbifurcated hoofs, not slaughtered on the occasion of a religious sacrifice. The Horse-sacrifice of the *Rig* or the *Yajur Veda* is capable of bearing another interpretation than what is usually put upon it. A horse-sacrifice, or the use of horse-flesh as an article of fare ought to have been repugnant to the finer sensibilities of the ancient Aryans, and points to the Scythian origin of the practice or ceremony.

Nor a crane, heron, jackdaw, *Khanjaritaka*, nor, fish-eating animals, swine that eat excreta, and all species of fish. (14)

He, who eats the flesh of an animal, is called the eater of that animal; he who eats fish eats the flesh of all animals, hence let him forswear eating fish. (15)

Páthina, Rohita, Rájiba, and Sakula fish, and all large-scaled fish may be eaten, but all those should be first offered to the gods and manes before being eaten. (16)

He must not eat the flesh of animals that move about alone (like a snake), nor of those beasts and birds whose name and nature are not known, nor of those whose flesh is not forbidden, nor of those which are possessed of five nails. (17)

An attempt to ascertain the true meaning of the term *As'va medha* and the nature of the ceremony which, the *Vedic* Rishis used to celebrate under that denomination, may not be out of the sphere of a commentator of the *Manu Samhitā*, as it will help us to some extent in fixing the date of its recension by Bhrigu, or in other words, of the "Institutes of Manu" as we have it at present.

The term *As'va-medha* according to its usual acceptance means a horse-sacrifice, a sacrifice in which a horse is slaughtered as an offering to the sun-god. By a fiction of *Vedic* ceremony the horse is supposed to absorb in his self the plaints and prayers of the celebrants and is sent to the sun-god as an atonement for their sin. Even before his immolation and at the time he is being brought to the sacrificial ground, heralded by a bleating multi-coloured goat, the priests sing a hymn the first part of which ends with "may this vigorous horse bring us exemption from wickedness," [*Rig-Veda* Ashtaka II. S. VI. (CLXII.)]. According to the *Yajush* XXIV. 58) and the *Kátyáyana S'utra* (98 etc.), a black goat, a victim sacred to Agni, is tied to the front of the horse at the sacrificial post, and is first immolated.

The Porcupine, Shalyaka, lizard, (*Godha*), rhinoceros tortoise, and hare, may be eaten among the five-nailed animals ; of animals possessed of only one pair of teeth, the flesh of a camel may be eaten (on the occasion of a religious sacrifice. (18)

According to the *Kātyāyana Sūtra*, twenty-one posts of various kinds of wood, each twenty-one feet long, are to be set up to which the different animals are to be fastened, amounting to three hundred and forty-nine, besides two hundred and sixty wild animals, making altogether six hundred and nine. The text in the *Rigveda* does not warrant such a multiplication of posts and seems to say that a single post is intended. We wish to conclude this paragraph with the observation that, the horse, the victim in the sacrifice, must be possessed of thirtyfour ribs, according to the text of the *Rigveda*, which run as *Chatustrins'ah Vājino deva-bandhorvamkriras'vasya svadhitih sameti*, may the axe fully penetrate the thirtyfour ribs which lie on both sides of the swift goer, the beloved of the gods. (*Rigveda*, II Ashtaka. 162 Suktā 13 Rk.)

Such is the interpretation of the *Sutrakāras*, and of Yāska, Sāyana, and Mahidhara. Wilson says that, "although some of the expressions are obscure, and perhaps contradictory, yet it is undeniable that the hymn describes the actual sacrifice of a horse."

Another section of Sanskrit scholars, who hold that the *Sarga* of the *Vediac Rishis* is *Mongoliā* of our modern geography and the *Brahmarshi Des'a* was a country which was situated to the north of modern Siberia along the *Arctic Sea*, which was then habitable, finds in *Rik II* of this *Sukta*, the first domestication of the horse which was first found in *Tartary* (the *Sarga* of the *Vedas*) and its employment to the service of man. "*Yamenadattam Trita enamayunagindram enam prathamam adhya-tishthat. Gandharvo asya ras'anumugribhuat surdas'vam Vasabam nirtishthat.*"

These two sets of opinion practically exhaust all in favour of holding the actual sacrifice of a horse; or interpreting the term, *A'sva* in the usually acceptation of the term, (horse).

By wilfully eating a mushroom, a domestic pig, a garlic, a domestic cock, an onion, or a turnip, a twice-born one becomes degraded (*i.e.* loses the privileges of his order. (19)

Agni. the name of a Vedic patriarch) gave it (horse) to Váyu, who yoked it to the chariot, and Indra (the king of Sarga) rode first in this chariot. Gandharva (Soma) took the reins of this horse in his hands, and O ye Vasus, you originated him from the sun (Rik. II. Sukta 162. Ashtaka II).

We, on the other hand, beg to differ from the views of these illustrious glossists and commentators, and make bold to say that, the actual immolation of a horse was never contemplated by the inspired singers of these *Riks*. All shades of religious opinion in India and all forms of creed, whether Pauránik, Tántrika, or pure Vedántik, trace their origin and draw their inspirations from the Mantras of the *Vedas* and *Brahmanas*. Even the *Vāmacharin Tántriks* find the essential tenets of their cult presaged in the musings of Agastya and Lopamudra (A I. Sukta 172), and in the concluding chapter of the Brihad Aranyakam (*Adhoyajna*. Br. 4 Ch. 6 ; and manifestly the doctrines of the *Vedānta* and *Sāṅkhya* philosophies are found in embryo in the Sukta 164 of the second Ashtaka of the *Rikveda*. These things show that the *Riks* may admit of different or contrary interpretations in many instances, and it may be that contrary interpretations have been made at different times in order to extort sanctions out of them for some new customs or newer forms of worship or sacrifice, which the increased contact of our forefathers with the neighbouring nations and principalities added to the national code of rituals as new accretions.

Thus we find the *Anukramanika* enjoys that, the reputable *Purusha Suktam*, the muttering of which, according to the later-day *Dharmasāstras*, forms the atonement for many a deadly sin, to be read out on the occasion of a human sacrifice. We fail to detect why should it have been so enjoined, when it is capable of bearing a truly grand meaning, a meaning which at once illucidates the loftiest aspirations of the *Upanishads*, and more so, when we consider that the whole spirit of the *Vedic mantras* is

Having unintentionally eaten these six things, (as are mentioned in the preceding stanza), he shall practise a *Krichcha Sântapanam* penance (which lasts for seven days), or a *Yati-chândrâyanam*. For eating any thing other than the six preceding ones (such red gummy exudations of trees, etc), he shall fast for a day and night. (20)

absolutely antagonistic to such cruel and barbarous rites. It sounds totally absurd when we consider that the *Veda* was a song of the gladness of life, sung by men with whom life was a joy, a blessing of God to be thankful for, and who would never have denied that gladness to the humblest of creatures that trails on earth. With them it was a high prerogative of man to witness the glorious birth of each song-girdled Day on verdant fields and golden hill-tops, and such atrocities need must have been entirely foreign to their simple understanding when we consider that an act of kindness done to a peafowl has been made use of in the *Vedas* as a mechanism of setting the sympathy of the Universal Heart in favour of its doer. *Vedic* civilisation was singularly conservative of life and its offerings were absolutely blood-less.

Now let us see in which connection does these two *Richas* occur so that, in accordance with the recognised rules of interpretation (*Tantrayukti*) such as inference (*Uhá*), concord (etc), we will be able to determine the disguised meaning of a term, if it bears any such disguise. The preceding Suktam (CLXI. A. II) is in honour of the *Ribhus*, the solar rays, the personified leaders of the rays who reside in the unapprehensible sun (*Aguhyasya A'dityasya*), for the purpose of fertilising the earth. Indeed, the tenth verse of this Suktam contains a reference, according to *Sáyana's* interpretation, to the immolation of the victim and the quartering of its body, but this too may be explained in a different way; *S'ronámekam Udakam* may as well mean yellow coloured water as blood (*Rudhiram*), which is *Sayana's* explanation. The succeeding Suktam is the 165, the same one which is called the parent of *Vedantism* and which will help us much in our attempt at explaining the so called Horse-Sacrifice *Riks*.

Even a cursory acquaintance with the Vedic literature will disclose the fact that, the explanations of Richas had undergone changes in the hands of different commentators, most probably to suit the spirit of their contemporary times, [and] to squeeze sanctions out of them for some religious rites or ceremonies that might have been newly added to the code of rituals of the prevailing Brahmanism. Yaska's *Virukata* deals only with that aspect of their meanings which has its exponents in the physical phenomena of the universe. The causation of rain, the births and deaths of Days, the March of seasons, and such like physical incidents of Nature are, according to him, form the inner meanings of all obscure verses of the *Rigveda*. In his work we completely lose sight of that grand metaphysical spirit of the ancient masters in interpreting the *Vedic Mantras*, which is so markedly prominent in the Upanishads like Brihad A'ranyaka and Chhandogya, etc. Sayana, on the other hand, mainly contents himself with giving the lexicon meanings of the Richas, quoting from the *Niruktam* instances where it differs from his explanations. A Rik of the first Ashtaka of the Rigveda may serve as an illustration of Sayana's commentary where *Vriha*, which Yaska has explained as *Brinhitasras'mis'chndramā, māsarḍhamāsamvatsaradikarttā*, (the thick-rayed moon, the creator of months, half months, seasons and full years, etc., he (Sāyana) explains by *Aranyas'va*, (forest dog i.e., wolf). However, the genius of Brahmanic philosophy can not lie asleep for good even in Sāyana, the scholarly premier of prince Vakku; and hence, we find him tagging at times philosophical interpretations to those by Yaska and his self, as in the Rik, *striyah sateestān Ume pumsa āhuh*, etc., (Rik. 16, Sukta 164, Ashtaka II. Rig). Lastly, let us consider the interpretations put upon the *Vedic mantras* by the immortal S'ankara in his commentaries on the Upanishads, several quotations from which have been given in the preceding pages, and we will find that, they were made at a time when the doctrine of *Vedantism* reigned supreme in India. And all these fully substantiate our theory that, the *Vedic mantras* have been variously interpreted in diverse times to meet the exigencies of the then prevailing forms of faith, and that all of them are capable of bearing metaphysical meanings. In fact, it would be highly interesting to trace the gradual changes in the faith and religious ceremonies of India, if we can hit upon the

exact dates of the Ramayanam, Mahabharatam, and Yáshka. We shall presently show that, there might have been no actual immolation of a horse in the *Vediac As'vamedha*, and that the descriptions of the sacrifice, as contained in the Ramayanam and Mahabharatam, strongly intimate the probability that, horse-killing sacrifices were imported from our ancient Scythian neighbours. Most probably when the Scythian or Hungarian settlers in the country came to be assimilated in the Brahmanic faith, the contemporary Brahmanism, by way of a compromise, or concession to the national ceremonies of its new proselytes, had to invent some sort of theological fiction by which they could be shown to have directly carried their sanctions from the *Vediac* text, but which, like all such fictions and stratagems, only serve to disclose the truth by its attempted concealment.

Let us now proceed to examine more closely how far we are justified in holding this view. We all know that, the terms "*Vrishā*" (bull) and "*As'va*" (horse) denote, according to the *Brāhmanas*, the soul of the universe (*vis'vasya atmā*) and also its prototype entombed in the human body. The *Taittiriya* is sufficiently explicit on the subject when it says, *A'ditya vrishas'va itī* (the sun is the bull or the horse). Thus we see that, the bull, the horse, the self, and the sun are all synonymous in the mystic phraseology of the *Vediac* seers. Moreover, we learn from the Sukta 164, Rik. II of the second Ashtaka of the *Rigveda* that the horses of the Sun (*i.e.*, the *solar rays*), though seven in number, are virtually one; the one horse represents the collective rays of the sun, or the entire manifesting factor (*Saptam yunjanti rathameko hakra meko As'va Vuhati saptanāmā*).

Equipped with these clear cut definitions of "*As'va*," we must now proceed to discuss the nature of the horse, for whose immolation in the sacrifice our opponents find such an unequivocal and unmistakable sanction in these *Riks* (162—164, *Suktas*, II Ashtaka of the *Rigveda*). The third *Rik* of the 163rd Sukta addresses the alleged horse as, "O thou goer (*Arvan*), thou art *Yama* (fire), thou art *A'ditya* (sun), thou art *Trita* by a mystic act (*Asi yamo Asyādityo Arvannasi Trita guhyena Vratena*); Thou art associated with Soma (*Asi somena samaya viprikta*), thou hast three binding places in heaven, thus say the wise, (*A'hushe trini divi bandhanāni*). *Sāyana* explains this mystic act by "*durdinena*"

i.e., on a cloudy day, or by dint of *yoga* (*yogadisadhana rupena*). the sun is transformed into *Trita*.

We ask, how *Trita*, who, according to *Sáyana*, is a *Rishi* or sage, can be transformed into a horse or the sun on a cloudy day, or by dint of *Yoga*? The whole explanation is absurd, but the meaning becomes intelligible enough, if we explain *Tritah* (*Tra* and *Ita*) as *Trigunopetah Manushyah*, man or the human soul, enveloped by the three qualities of *Sattva*, *Rajas* and *Tamas* as its *upadhi* or distinctive attributes, in contradistinction to the *A'ditya* or the universal self (*Vis'vâtma*). The whole meaning then runs as something like this, O Goer (*i.e.*, human soul,) thou art one in substance with the fire, thou art identical with the universal self (*Aditya*) in nature, who is transformed in to thy own self through the mysteries of *Yoga* and psychic transformation. This explanation is further borne out by "*Trini Bandhanani*" etc., (lit) thy three binding places, three in heaven, three upon earth, and three in the firmament. How can a mere horse have three binding places in heaven, and three in the firmament? *Sayana*, not to be perplexed by any thing, explains "*Bandhanani*" by "*Utpatti karanani*" (causes of origin), probably in the light of the tenth *Rik* of the next *Sukta* (164. c 22. M. I. *Ashtaka* II.) where *Tisro Matrristrinpitrrinbibhradeka urdha-stathau* (Not befriended by any, he, the one (absolute) sun, who, having three mothers and three fathers, is borne up on the high) is explained by *Sáyana* as three mothers, the three regions of the earth, firmament and heaven (*kshityádi Loka trayam*); and three fathers, by "air, fire and sun, the supporters of the three regions. The sun stands on high, according to *Sáyana*, as the causal agent of the past, present and future (*Bhutabhavishyadáyâtmaná*). We fail to understand why the same acceptation may not be extended to the *trini bandhanani*. What would be the harm, if we explain it by *Sattva Raja tamánsi*, *i.e.* (qualities of *Sattva* *Rajas* and *Tamas*, which govern the entombing body of the soul on earth, in heaven and in the astral plain (*antariksha*)? We know the human body is called *Tristhunam*, *Tridandi* (three posted exponent of the three preceding principles.) And continuing the metaphor of a horse, (self or goer—*Arvan*), will it not be absolutely legitimate to call the three fundamental principles of its body as its binding stakes or places? It is superfluous to add that, a smattering of *Brahmanic*

philosophy will convince a man that the Sattva, Rajah and Tamas are identical with the future, present and past, or ether (air), fire and water in the parlance of Brahmanic philosophy.

The term *Apsu-lit.* in the waters in the Rik, which Sáyana explains by earth, may be interpreted to mean all created beings (*sarvam Bhuta grāmam*) as he himself has done in the Rik XII. Ch. VII. 3 An. S. (24). As (*Abas'chana praminanti Vrutam Vam*) where "Apas" is used by metonymy "for all beings." And if this view be correct, the three binding places (*Trini Bandhanāni*) can not have any other meaning than the qualities of *Sattva*, *Rajas* and *Tamas*.

The Vishnupuranam [Ch. I. V.] explicitly enunciates that, the Purusha includes earth, firmament, heaven, etc., and on the basis of its authority we can safely say that, "As'va" of the As'vamedha is the *Purusha* of our subsequent philosophical systems.

We will conclude this portion of our dissertation by enquiring a little more into the nature and origin of the As'va, as set forth in the Richas themselves. In the Rik I, Sukta 167, we find that the coursing *sapta* (which may mean a mover expander or the horse) is originated from the energies of all the gods (*Vājino Deva jātasya sūpte*). The *As'vo* is identical with various divinities. The various parts of the As'va consists of the energies of various divinities, the Dawn goddess forming its head (*Ushā vā as'vasya medhyasya S'ira iti—Sruti*). A little knowledge of the Upanishads will be enough to disclose that, various divinities, such as Agni, Aditya, Prajāpati etc. form (*i. e.*, preside over) the different senses and organs of an individualised self (*Sapta*), which, like its supreme prototype, is ever expanding. Even for once we could have entertained the idea of explaining "As'va" by horse, if the Richas had given it thirty-six or thirty eight ribs instead of thirty four. It is our duty now to see if we can explain it in any other way.

Our present contention is that, how can a horse have thirty four ribs? We cannot deny the *Vediac* Rishis the knowledge of veterinary anatomy, if we once admit that a horse was used to be immolated in the *As'vamedha* sacrifice; since the different parts and members of the quartered body of a sacrificial victim have been enjoined to be carved and quartered in the peculiar fashion. The *Aitareya Brahmana* fully bears out the point. How can we then

account for this anomaly? Sayana explains away the difficulty by saying that, "other animals such as, the goat, etc., have twenty-six ribs, while the horse has thirty-four;" and this is manifestly an error based on the ignorance of veterinary anatomy.

First taking *As'va* to mean the sun (Surya, the motive force or soul of the universe, *Sarvasva prerayitā*, the thirty four ribs may be explained as the thirteen months, consisting of the twelve solar months and the intercalary one, the fifteen Tithis, and the six seasons. As regards the existence of the thirteenth month, we can refer to the Rik XV of the Suktam 161. Ch. XXII. M. I. Asht II. of the *Rigveda* (*Sāmkajānām Sūptatha mähureka*, some assert that there are seven seasons, born of the sun etc.,) where Śāyana quotes from the *S'ruti*, "there is a thirteenth month" (*Asti trayodas'o māsa iti*). Now let us see if we can reconcile it to *A'sva* in its acceptance of *self* or human soul. The thirty four *pañjaras* or essential components of an individualised self are the seven fundamental organic principles of lymph chyle, blood etc., the three *Dhātus* of Vāyu, Pittam and Kaphah recognised by the *Veda* (Cf. *Tridhātu S'arma Vahantam*), the ten sense organs, the ten senses, the five material elements, the five *tanmātras* (elementals), and *Manah*, *Buddhi* and *Ahankār* (sense of mineness) making thirty-four, together with the self.

The essential components of the individualised Self have been differently computed by different philosophers of India. The holy Agnivesha asserts that, the five elements, together with consciousness, are called the Purusha (Individualised Self, Consciousness alone, according to others, forms the Purusha. On the other hand, the twenty four categories such as, the mind, the ten organs, the objects of the senses, etc., are collectively called the Purusha (*Khādayaschetanā dhātu Shashthastu Purusha Smritah*; *Chetanā dhāturapyekah smritah Puruṣa samjñakah. Pūnas'cha dhatubhedena Chaturvins'atikah smritah*; *Muno das'endriyānyarthah Prakṛiti s'chāshtadhatukee* (Charaka. S'ārīrā, Ch. I. Vs. 14—15). From this it will appear that, the method of computing the constituents of the *Purusha* (individual Self) which we have adapted is not only legitimate and carries the sanction of the ancient masters, but that it would give a total of thirty four, if the common factors are eliminated from these different lists.

It will thus be seen that, the above explanation precisely fits

in with the number given in the text, and it has this additional advantage that, it does away with the necessity of hypothecating an ignorance of the veterinary anatomy in the Rishis of these Mantras ; an ignorance, if they admit, will at once knock off the bottom of the arguments of our opponents, endeavouring to prove the actual immolation of a horse in the *As'vamedha*.

Now let us see who is the immolator of the so called *As'va*. The nineteenth Rik of the Suktam 162. runs as follows : there is one immolator of the radiant *As'va*, which is Time, there are two that hold him fast, i. e., the day and night, or the earth and heaven (*Ekastashtu ras'vasyā Vis'astā dud yamtdrā bhavatastatha rituh*). Sāyana explains the second line of this Rik by "those of thy limbs which I cut [up in due season, I offer them made into balls (of meat) upon the fire (*yā te gātrānāmrituthā kṛinomi tātā pindānām pra juhomyagnau*). We should rather explain it by "the waste which your limbs and organs etc. have suffered in the course of time, them I offer as oblations in the vital fire." This view has been adopted even by Sāyana in his commentary on the Rik 14 of the Suktam, where he explains the five hotris (offerers) of Soma as the five vital airs which Trita, a *yogin*, for the acquisition of super-human powers, suppressed and concentrated with the Chakra; or umbilical plexus. The line of the Rik under reference runs as *Trito na yan panchahotrin abhishtaye avavaritad avaran chakriya avase*. He made the vital airs, desirous of issuing from himself. to turn back into his own presence and to concentrate with umbilical plexus, for the entire completion of the rite) those airs such as *Prana*, *Apana* and the rest constituting the five ministering priests. These Riks clearly demonstrate the fact that, the Rishis had a precise knowledge of the existence of spiritual plexuses in man, and that they used to perform a rite some what analogous to the *Tantrik Shatchakra Bheda* (penetrating through the six occult plexuses) which most probably then went by the denomination of *As'vamedha*. How easily a confusion of the two different meanings of the term (*As'vamedha*) may arise may be illustrated from the last named Rik alone. If we explain *Chakrena* by lance or spear *Rishtikakhyena A'yudhena*) instead of explaining it by umbilical plexus, the *Pauranik* conception of the rite (Horse sacrifice) will become irresistibly patent ; and to the

mind, blinded by the legendary practice of horse-killing, the true and nobler meaning of these Richas will be utterly incomprehensible. We find no reason which should hinder us from giving the preceding rendering, especially when we know that "Juhomi" in the sense of maintaining the metabolic fire of the organism either by the ingestion of food, or through the effect of the constructive or destructive metabolism of the body, occurs both in the Charaka and Sushruta, and that Lat (present tense) is used for the past and all the preterites (*Lang, Ling, Lung, Lut*, etc.) in the Vedas. What can be more natural for an institutor of an *As'vamedha* (sacrifice to the soul) to address his soul as, "the wastes of my body, O self, which have been made in the course of time, have been cast in the fire of life, (which is but thy inseparable exponent) as oblations in a fire-offering and have been re-absorbed and re-assimilated in thy essence? The origin and merging of the body with its environments from, and in, the Self is sung in the Riks, XXX and XXXII, of the suktam 164, portions of which have been enjoined by the *Anukramanika* to be used in the middle portion of the *As'vamedha*, which means, according to our view, a sacrifice instituted for the glorification or honorification of the soul (*As'va* self, *medhyate, pujiyate*, is worshipped or glorified, *Asmin* herein).

The self, continuing unchanged and undecaying amidst the incessant changes of its organic embodiment, was fitly made the highest object of veneration in the *As'vamedha*. Those who doubt the identity of Self with Aditya we only refer to the R. 5 of the Sukta 164. the seven threads (*dhatus*, Somayajnas according to Sayana) which the sages have spread to envelop the sun, *Baskaye* i.e. the container of reality, the abode of all (*Vatse Baskaye'dhi Sapta Tantun*)

We admit that there are Riks in the Sukta 162. such as the Riks IX, X, XI, XIII, XV. which apparently indicate the actual immolation of a horse and contain references to the cooking of its flesh, to the distribution of the broth, to the caldron, odoriferous with its boiling contents, to its (horse's) grease smeared upon the brush or the axe.

But there is no ground for holding that, even these Richas, if they are not actual interpolations, are not capable of bearing a meaning which may not shake our faith in the bloodless character of the *As'vamedha*. In the Rik 34. Sukta 164 Ashtaka II. of the Rig Veda

the Rishi asks what is the seed of this showering sun (*Prichchham Vrishno As'vasya retah*) and the answer to this query is supplied in the Rik XXV of the same Sukta, in the statement that this Soma is the seed of the horse (sun) (*Ayam soma Vrishno As'vasya retah*). The Rik 44 of the same suktam says, the three tresses (of the universal self,) fire, air and the sun in proper seasons looks over the earth, one of them shears the tresses, the cereals, herbs and forest leaves) at the end of the ear (*Trayah keshina ritutha vi chakshati samantsare vapata eka esham*), and in the same Suktam occurs the Rik which says, the priests cook the soma ox as their primary duty (*ukshanam Pris'nimapachanta virah prathamam nirasyan*.) Now, considering that ox is identical with horse which signifies the sun or the self, and that soma plant is the body of the ox or horse, and further that the Soma is called the seed of the horse, and the cereals etc. are his tresses, are we not warranted to suppose that the cooking of the different limbs and bodily principles of the *As'va*, described in the Riks of the Suktam 162 of the Rigveda, is only a poetical mode of describing the fermentation of the Soma beverage, whose soul-exhilarating properties had been many times eulogised in the *Vedas*, and which especially in the glorification sacrifice offered to the self (*As'va-medha*) might naturally seem to them to be the only fit and adorable offering to the Real in man? We have seen in the Rik XI. of the Suktam CLXIII. that the hairs of the horse's manes are the flames of the fire which are tossed in manifold directions and spread in the forests (*Tava S'ringani, Puratra-ranyeshu, charanti* R. II. S. 163. V22. A II).

Now even if we, like *Yaska*, confine ourselves only to that kind of interpretation of the Riks which reflects only the occurrence of certain physical phenomena, we will be quite justified in holding that, the quartered members of the *As'va*'s body are nothing more than the cereals, foodgrains and Soma plants, which have been figuratively described as the limbs and organic principles of the *As'va*, or the sun, or the fire incarcerated in the soil and the womb of the Earth.

We know that in the mystical language of the *Bráhmaṇa*, the sun (*Aswa-goer*) or *Indra* (the burning one) is the soul of the universe; by a poetical analogy and with a little difference of meaning all these terms *Indra* (the holder of the senses) *Asva* (the

goer the reality that goes out of the body at death, the Surya (the impellor) were extended to denote its human prototype. Prishni the mother of the sun or gods is the Firmament. Prishni, the Soma plant is the seed of the Ashva (Self, and Soma is the name of the most important of the organic vital principles (protoplasmic albumen) which has been described by the Rishis as the quintessence of life, and which is contained in the heart and the viscera (*Hridāveva Kukshaya Somadhānā.*) According to their view the sun, the Self and the fire, whether called by the epithet of horse or bull, represent the three different aspects of the same substance, if it be right to call force a substance. Similarly, the Soma (protoplasmic albumen), the Soma (plant, the seed of the Self) are the food of both the gross and subtle life. The yellow juice of the red or yellow species of Soma, and twenty four of them are recognised in the Ayurveda (And now this divine Soma may be divided into twenty four species according to the difference of its habitat, virtue, potency, structure, colour, etc.—*Atha Khalu Bhagavan Somah Sthānākritigunaviryaya viśeshaischatur-vims'atidha bhavati.*—Sushruta. Chik. C. 29—C3.) have been termed as the blood, its bruised stem as flesh, and these may account for interpretations which have been put upon these terms in the As'vamedha Suktam, and which have led many level headed scholars to come to a positive decision about the actual immolation of a horse in the As'vamedha.

The next point that our opponents may urge against our mode of interpretation is that actual cooking etc of horse flesh has been unequivocally described in these Richas. But their contention falls to the ground if we say that these terms, the derivatives of the root *pacha* (to cook) may also unequivocally mean to grow mature to continue in existence. *Kālā* (Time) *Pachati* (matures) *Bhūdāni* (all beings) is a Sanskrit maxim which known even to a veritable Tyro in Sanskrit. The caldron, the ladle etc. which occur in these Richas may also be more consistently explained as the "caldron of time, the ladle of seasons," and scores of instances can be quoted from the R'gveda where *chamasau*, two ladles, have been called the *yoni* of the sacrifice and of all creatures in the shape of Earth and Heaven.

The Singers of the As'vamedha Richas were not a race of primitive nomads. They were far advanced in the arts of

civilisation and knowledge. Astronomy, prosody, grammar and a rudimentary form of Logic, together with works on ceremonials, and medicine, are found to have been frequently mentioned in the Rig Veda. In fact, the fundamental principles of each abstruse system of philosophy such as, the Sāṅkhya and Vedānta were presaged in the Suktam 164, the next one to the *As'vamedha Suktam*. There is an unequivocal reference to the Prakṛiti (Nature) of the Sāṅkhyas in *Asthnavantam Yadanastha Bibharti* (one with bone i.e. the primal self, is borne by the boneless (illusory Prakṛiti). For the first time we find the oneness of the universal self with the individual soul clearly enunciated in the Rik. (18.) of this Suktam which runs as, "he who knows the protector of this universe as the inferior associated with the superior, and the superior associated with the inferior," *Avah parena Pitaram yo asyānuveda para evāvarena*; and in the Rik XX of the same Suktam running as, two birds associated together, and two friends (as they are) take refuge in the same tree; one of them (individual Self) eats the sweet Pippala fruit, the other (Supreme Self) eating not, merely looks on (*Dvā saparnā Sayujā Sakhāyā Samānam Vriksham parishasva Jāti; Tayoranyah pippalam Svadvattyanaś'nannanyo abhi Chākasheeti.*) The famous dictum of the *Upanishad* regarding the sexless character of the Self is but the echo of the Rik, *Striyah Sateestmā Ume pumsa dhu etc.* In short, all forms of philosophic ideas had their origin in the Vedas. Under these circumstances, are we not warranted to assert that, the mysticisms of the *Yoga* likewise originated from the metaphysics of the Vedas? We have shown above that, a rite analogous to the rite of *Tāntrika yoga*, commonly known as *Shat chakra Bheda*, was not unknown to the Rishis of the second *Ashtaka* of the *Rig Veda*, and we must say that, from the metaphysical meaning which the *As'vamedha* Richas are capable of bearing, the *Asvamedha* (the sacrifice for the glorification of Self), in its original inception, must have been somewhat identical with this *Shatchakra bhedah*. This spiritual or mystic character of the rite was not lost sight of even at the time when Bhrigu made his famous recension of the *Manu Samhita*. Later on in this chapter we shall come across a couplet, which lays down that, a non-killer of animal life (abstainer of meat diet) is as much meritorious as a performer of a hundred horse sacrifices. This couplet

would have been ridiculously absurd, if *As'vamedha* had entailed in fact the immolation of six hundred and nine animals. For in that case the couplet would mean something like this, *vis.*, to forswear meat is as meritorious as killing six hundred and nine animals, a hundred times multiplied. Or in other words, the merit of forswearing false-hood is equal to that of telling a hundred thousand lies.

The greatest obstacle to the acceptance of our view of interpretation is the description of the horse-sacrifice in the *As'vamedha Parva* of the *Mahabharatam* (*Anugitā Parva* Ch. 88 VS 27—35 and Ch. 89. VS 1—5.). Before proceeding further with this dissertation, we must add that, the arguments, which we shall adduce to account for its description in the *Mahabharatam*, shall apply *mutatis mutandis* to the description of the *As'vamedha* contained in the *Ramayanam*. One thing, which strikes us most in the superficial view of the matter, is that both in the *Rig Veda* and *Mahabharata* the *As'vamedha* is associated with deep and abstruse metaphysical disquisitions. In the *Rig Veda* the philosophical Suktam follows the, *As'vamedha Richas*, in the *Mahabharatam* the philosophy precedes the description of the *As'vamedha*. In the *Mahabharatam*, the *As'vamedha* was instructed to be instituted primarily for expiating the sin of a disastrous civil war ; but the actual eating of horse-flesh by the priests or the institutor of the sacrifice, as seems to be sanctioned by the Sayana's commentary, was dispensed with in the *Mahabharatam*. King Yudhishtira then smelled the smoke, capable of purging one of his sin, of the marrow of the horse that was thus cooked (*Asvamedha Parva*. Ch. 89. V. 4). In the *Mahabharata* the sacrificial horse was made to wander all over the world for the purpose of collecting tributes from the kings of countries through which it had passed. The launching of a campaign of world-wide conquest as a preliminary to the institution of the *As'vamedha* was never contemplated in the *Richas* of the *Rigveda*. A little knowledge of the ancient history of the world will help us to point out the source from which this Horse-sacrifice was imported into Brahmanism, and to trace the steps taken by her priesthood to celebrate this Horse sacrifice with the Mantras, relative to the soul-worship of the Vedas. We know that the ancestors of Huns or Hungarians were proverbially fond of horse-flesh, both literally and metaphorically.

These worshippers of the fierce, tawny coloured god, Rudra, who, in the shape of the bull, begot Maruts on Pris'ni, disguised as a brindled cow (Europa?), used to celebrate their victories in war with horse-sacrifices. The descendants of these Huns, after their conquest of, and settlement in northern India, came to be assimilated in Brahmanism. And Brahmanism, in its turn, to please the fancy of the conqueror and to prove his lineage from the Vedic gods, sanctioned the sacrifice as a Vedic sacrifice, adopting and altering the sense of the Mantras to the exigencies of the ceremony, to conceal its character of a foreign and imported innovation.

Several eminent authorities, both Indian and European, hold certain parts of the Mahabharatam such as, the Bhagavad Gitā etc., to be interpolations; and there is nothing to show to the contrary that, the Anugītāparvādhyāya, containing the description of the horse-sacrifice, is not a subsequent addition to that immortal epic, as it gives but the contemporary view of the meanings of the *As'vamedha Richas* as it was understood and celebrated in that age.

We can assert without the least fear of contradiction that, the *Vedas* have been explained in different times according to the genius and intelligence of each age. Yashkā's Nirukta, which reads the description of rain, thunder, lightning, or storm in each *Rik*, must have been written at an age when the Brahmanic genius, devoid of its keen-sighted and subtle philosophy, began to look upon the physical phenomena as the highest manifestations of the Divine. The early *Sutrakāras* and *Mimāṃsa* (rules of interpretation of Vedic mantras), were written at a time when the divine authorship of the *Vedas* came to be first seriously doubted. Sankara's interpretation of the Mantras, contained in the Upanishads, could not help being metaphysical in the face of such a keen and potent Buddhistic opposition of the age (tenth century). Sayana's commentary (14th century A. D.) reflects the spirit of an age in which the reconquest by Brahmanism was once more complete, and all the different forms of interpretation could be equally authoritative and obligatory, and which, discarding none, tended to augment the literary fame of its erudite author. It is impossible within such a narrow compass to fully advance and elucidate all the arguments that favour the mode of interpretation we have adopted. We have given only the main heads of our argument and the line by which we have

To remove the doubt whether he has eaten any unclean article of fare or not, a twice-born one shall practise a *Krichchha* penance, once within a year. Having knowingly eaten any forbidden articles of fare, he must practise penances, especially enjoined to be performed for expiating the sins of eating those articles. (21)

For the purposes of a religious sacrifice, or for the maintenance of his dependants, a Brâhmaṇa can kill the commendable beasts and birds, as did Agastya of yore. (22)

In religious sacrifices instituted by the *Rishis*, Brâhmanas, and Kshatriyas of yore, oblations of meat-cakes used to be made of the flesh of beasts and birds, (therein immolated.) (23)

Commendable articles of food, even after they have become stale, may be eaten with the addition of any oleaginous substance ; residue of oblations (such as sacrificial porridge, etc.), left after the performance of a fire-offering, may be eaten (even without such addition of clarified butter, etc.) (24)

Articles made of barley or wheat flour, all modifications of milk, even after they have become stale, or if prepared a long time ago, may be eaten by twice-born ones (25)

Thus the commendable and forbidden articles of diet in respect of twice-born ones have been speci-

arrived at that explanation and leave it to our readers, if they approve of our view, to carry on the investigation for themselves.

The discrepancies found in Sayana, Mahidhara, and Mahabharata, etc., regarding the mode of celebrating the actual ceremony, are enough to show that the *Aśvamedha* originally meant something other than a mere horse-sacrifice.

cally described, now hear me describe the mode of using or forswearing meat-diet. (26)

Residue of meat-oblations, cast in the fire in a religious sacrifice, as well as that offered in a *S'raddha* repast, may be eaten ; flesh may be eaten at the request of Brāhmaṇas, and in diseases, or under circumstances which imperil life. (27)

Whatever exists in the world, all that *Prajāpati* has ordained to be the food of living beings ; all, both mobile and immobile, is the food of creatures. (28)

The immobile are the food of the mobile (creatures), the toothless ones are the food of the toothed creatures ; the handless, are that of the hand-possessed ones ; and the timid, that of the brave. (29)

An eater, eating an animal and thinking 'it to be his legitimate food, does not commit any sin, inasmuch as the ordainer has created some animals as eaters and the other as their food. (30)

The eating of flesh on the occasion of a religious sacrifice is the divine ordination, to eat flesh for any other purpose is a monstrous practice. (31)

He, who, having brought, or procured, or received the gift of, the flesh (of an animal), eats it after having first offered it to the manes and deities, is not defiled thereby. (32)

[Otherwise than in times of distress,] a Brāhmaṇa, who eats the flesh (of an animal) in a manner condemned by the Regulation, is eaten, defenceless, by that animal in the next world. (33)

A huntsman, who kills animals for money, does not acquire the same demerit in after life, as one who eats flesh in violation of the ordinance. (34)

But the person, who being appointed to do a religious sacrifice, does not eat the (consecrated) flesh, will be re-born as a beast for twenty-one births in succession. (35)

Let a Brāhmaṇa never eat the flesh of an animal, unconsecrated by *Mantras*; conforming to the eternal ordinance, he must always eat the consecrated flesh. (36)

Desiring to eat flesh, rather let him eat its effigy made of dough and clarified butter than eat the unconsecrated flesh of an animal, not immolated in a religious sacrifice. (37)

For as many number of times does the wanton killer of animal life meets death in his successive re-births hereafter as there are hairs on the body of the immolated animal. (38)

For the purposes of religious sacrifices the beasts were created by the self-originated one, the sacrifice is for the elevation of the whole universe, hence killing is not killing in a religious sacrifice (*yajna*). (39)

Cereals, beasts, trees, animals of the tortoise species and birds, immolated on the occasion of a religious sacrifice, obtain the eternal status. (40)

A *Madhupaika*, a *Srāddha*, offered to the manes and deities, and a religious sacrifice are the occasions on which a beast should be sacrificed, and on no other occasion. This is the dictum of Manu. (41)

By killing beasts on these occasions, a Brahmana, conversant with the import of the *Vedas*, accords a more elevated status both to his own self and to the self of the (immolated) beast. (42)

Even in times of distress, a self-controlled Brahmana, whether residing in the forest, or in the house

of his own, or of his preceptor, must not do an act of killing not sanctioned in the *Vedas*. (43)

Acts of killing which the *Vedas* have sanctioned in the universe should be regard as acts of non-killing, in as much as all virtue has emanated from the *Vedas*. (44)

He, who in quest of his own pleasure kills the harmless animals, does not obtain any happiness, whether dead or alive. (45)

He, who does not wish to inflict on any animal the pain of death or captivity, is said to be the well-wisher of all, such a man obtains perfect felicity. (46)

Whatever he contemplates, whatever he strives for, whatever he puts his heart upon, he gets that without effort, if he does not kill any animal life. (47)

Flesh cannot be obtained without killing a beast, animal-killing does not lead to heaven; hence, a man must forswear (eating flesh. (48)

Considering the origin of flesh (which is a kind of transformed menstrual blood) and the pangs of death and incarceration the beast suffers, he must forswear eating all kinds of flesh, (whether approved of or prohibited by the ordinance). (49)

He, who does not eat flesh, like a monster, in violation of the ordinance, becomes a favourite with all and is not afflicted with any disease. (50)

He who sanctions the killing of an animal, he who quarters its slaughtered body, the actual immolator, the seller and buyer of its flesh, the man who cooks the flesh, he who serves that cooked flesh to the eaters, and he who eats it are called the killers. (51)

He, who otherwise than for the purposes of *S'raddhas* offered to the manes and deities, tries to

augment the flesh of his body with the flesh of a beast, is the greatest of all sinners. (52)

The merit of him, who forswears the use of meat, is equal to that of one who performs the *As'vamedha* sacrifice, each year, for a century. (53)

By living on fruit, bulbs, or food grains used by the holy sages, a man does not acquire the same religious merit as he does by forswearing the use of meat. (54)

He, whose flesh I eat in this life, shall eat my flesh in the next; this is the essential attribute of flesh, as disclosed by its etymological signification, according to the wise. (55)

No sin is attached to wenching, flesh-eating, or wine-drinking; these are the natural propulsions of Man, but abstinence bears greater fruits. (56)

Now I shall discourse on death-uncleanness, as it affects the members of the four social orders in the order of the enumeration, as well as on the mode of purifying the defiled articles. (57)

The *Bandhus* (i.e., *Sapindas* and *Samānodakas*) of a male child, dead before, or after cutting his teeth, or at the age of tonsure or initiation with the thread, become unclean on his death; likewise his *Bandhus* become unclean on the birth of a male child. (58)

Death-uncleanness continues for ten days among *Sapinaas*, or until the bones are collected (i.e., for four days as in the case of a fire-keeping *Brāhmaṇa*), or for three days, or for an entire day and night. (59)

The *Sapinda*-relationship is extinguished in the seventh generation; *Samānodaka*-relationship lasts for all eternity, being extinguished only when the name and *Gotra* are not known. (60)

The term of death-uncleanness, herein laid down, should be also regarded as holding good in respect of birth-uncleanness among *Sapindas*, desirous of obtaining perfect purity. (61)

Personal impurity during the term of a death-uncleanness is equal among all the *Sapindas*; but in respect of a birth-uncleanness, the mother of the (new born) child remains unclean for ten days, while its father regains his purity on bathing. (62)

Having wantonly cast his seed, a man shall regain his purity by bathing; but having cast his seed in a woman other than his married wife, he shall remain unclean for three days. (63)

A Brahmana, who has touched the dead body of a *Sapinda* relation, shall remain unclean for three times three days and one day; a Brahmana, who has touched the dead body of a *Samānodaka* relation, shall remain unclean for three days. (64)

A disciple, happening to perform the funeral rites unto his deceased preceptor, shall remain unclean for ten days like the *Sapinda* relations of the latter. (65)

In a case of abortion or miscarriage (of pregnancy from within three to six months), purification will be effected after the lapse of days, equal in number to that of the months of pregnancy, (the period of uncleanness being three days in respect of an abortion before three months); a chaste woman in her menses will be pure by bathing after the cessation of her flow. (66)

(*Sapinda* relations of a) boy, dead before his rite of tonsure, shall remain unclean for one day and night; while on the death of one, dead after the rite of tonsure (and before his initiation with the thread), they will remain unclean for three nights (days). (67)

His relations shall bury the corpse of a child, dead before completing the second year of his existence, in a pure ground at the out-skirt of the village, fully decorated, without performing the rite of bone-collecting. (68)

His (its) corpse must not be cremated, nor libations of water must be offered to his (its) spirit; leaving it in the forest, like a log of wood, they (i.e., relations) shall pass three days in uncleanness. (69)

On the death of a boy, less than three years of age, his relations must not do the rite of (offering libations of) water unto him. The departed spirit of an infant, dead after cutting his teeth, or after his rite of nomenclature, becomes happy with such a water-rite, though its performance is not obligatory on his relations. (70)

The period of uncleanness, incidental to the death of one's fellow-student (of the *Vedas*), is one day only, while on the birth of one's *Samānodaka*, one should be regarded pure on the expiry of three days (from the date of the birth) (71).

On the death of a betrothed, (though) unmarried girl, her friends (such as her affianced husband, father, etc.) become purified after the expiry of three days; her *Sapinda* relations also become purified after the expiry of the same period. (72)

During the term of a (death-uncleanness) they shall eat their meals without any (artificial) salt, must bathe on each of the three days of uncleanness, forswear meat-diet, and sleep separately on the ground. (73)

The mode of observing a death-uncleanness (by *Bandhus* and relations), residing in the vicinity, has been described; the following should be known as the

mode of observing it by *Bandhus* and relations, residing at a distance. (74)

Happening to hear of the death of a relation in a distant country, within ten days of its occurrence, he shall remain unclean for the unexpired portion of (the period of) ten days. (75)

If he hears it after the expiry of ten days, he shall remain impure for three days only. Happening to learn it after one year of its occurrence, he shall regain his purity by bathing. (76)

Happening to hear of the birth of his son, or of the death of his relation, ten days after its occurrence, a man becomes purified by bathing with his clothes on. (77)

On the death of a *Samānodaka* relation,¹ or of a child dead before teething in a distant country, he shall be purified by bathing with all his clothes on. (78)

A birth or death uncleanness, occurring within the term of a pre-existing one, must abate with the expiry of the *latter* (i.e., the previous uncleanness). (79)

It is said that, one's uncleanness, incidental to the death of his preceptor, lasts for three days; that on the death of a preceptor's son or wife is for one day and night. (80)

On the death of one's fellow student of the Vedas in the same house, the period of uncleanness is three days: 'On the death of one's brother,' disciple or priest, he shall remain impure for two days and the night between them (*Pakshini*) (81)

On the death of the king of the country where-in he resides, let him observe a death-uncleanness for the day or night in which the death has occurred. The period of uncleanness in respect of the death of

of a Veda-ignorant, or Veda-knowing preceptor, is for the entire day or night in which the death has occurred. (82)

A Brahmana shall regain his purity after ten days ; a Kshatriya, after twelve days ; a Vais'ya, after fifteen days ; and a Sudra, after a month. (83)

Let him not extend the period of uncleanness, nor cease to make the Vedic fire-offerings ; if he gets them done by a *Supinda* proxy, he does not become impure. (84)

Happening to touch a *Chandāla*, a woman in her flow, a degraded person, a (newly) parturient woman, a dead body, or a person who has touched a corpse, one shall regain his purity by bathing. (85)

Having seen an unholy sight after the performance of *A'chamanam* (sipping water) in connection with a daily religious rite, one must diligently mutter the Mantras sacred to the sun-god, or any other sacred Mantras, to the best of his ability. (86)

Happening to touch a human skeletal bone, smeared with grease or marrow, a Brahmana shall regain his purity by bathing ; having touched such a dry bone, he shall purify himself by touching a cow, or by looking at the sun. (87)

A religious student (*Brahmachārin*), before fulfilling his vow, must not do obsequious rites unto the spirits of his departed relations ; after the completion of his vow he shall observe a death-uncleanness for three days, and thereafter regain his purity by offering libations of water unto them. (88)

Unto the (souls of) persons of hybrid castes (begotten by men of inferior castes on women of superior castes) and unto the souls of ascetics and of men who

have committed suicide libations of water must not be offered, after death. (89)

(Similarly), not unto the spirits of atheists, defilers of the *Vedas*, moral wantons, and wives who had been drunkards, or faithless to their husbands, or guilty of committing abortions of pregnancy. (90)

For carrying, or cremating the dead body of his own initiator in *Brahmanism*, or of his preceptor, father, mother, or of any other superior relation, a religious student (*Brahmacharin*) must not be considered as dis-associated (*i. e.* to have broken) with his vow. (91)

The corpse of a deceased S'udra must be carried out of his house through the eastern door of its southern portion; that of a Vais'ya, through the western door, that of a Kshatriya through the northern door, and that of a Brahmana through the eastern exit. (92)

Kings (*i. e.* crowned and duly anointed sovereigns of the Kshatriya caste), *Brahmacharins*, and celebrators of Vedic sacrifices are never affected by death or birth-uncleanness, inasmuch as the kings are the representatives of Indra (on earth), and the two last named ones are those of Brahma. (93)

In respect of a king, seated on the glorious cushion of sovereignty, the (period of) uncleanness is laid down as one day only, the reason being that sovereignty exists for the protection and welfare of the subjects.* (94)

No uncleanness exists in respect of the death of persons, killed in a battle not conducted by the king,

Kings are not governed by ordinary Laws of uncleanness as their persons must be kept always pure in order to leave them morally competent to make gifts and to do other prophylactic rites for the welfare of their subjects in cases of emergency such as famine, etc.—*Kulluka*.

or struck dead by lightning, or killed in execution of the sentences of royal tribunals (lit. king's commands), as well as in respect of the death of those who have surrendered their lives for the protection of kine and Brahmanas, or of those whose deaths by the king's command should not give rise to such uncleanness. (95)

The king is the embodiment of the (energies of the) eight lords of regions such as, the Moon, the fire, the air, the sun, Indra, the lord of wealth (Kuvera), the lord of waters (Varuna) and Yama. (96)

Sovereignty is founded on the energies of the lords of the eight regions; hence, a king is not affected by uncleanness. How can he, whose commands make mortals subject to cleanness and uncleanness, be himself affected by uncleanness? (97)

A person, killed with an uplifted weapon (such as a sword, etc) in battle in discharge of the duties of a Kshatriya, instantaneously acquires the merit of (an *Agnishtoma*) sacrifice, and is at that moment purged of uncleanness. (98)

(After the performance of the S'raddha and at the expiry of the period of uncleanness, a Brahmana is purified by sipping water; a Kshatriya, by touching a weapon and a charger; a Vaisya, by touching a goading stick and the reins (of a horse); and a Sudra, by touching a stick. (99)

O-you foremost of Brahmanas, thus I have related to you the rules of cleanness among the *Sapinda* relations of the deceased, now hear me describe the rules of cleanness to be observed by the *Asapinda* relations of the deceased. (100)

A Brahmana, having carried and cremated the corpse of an *Asapinda* relation, like a relation, be-

comes pure after a threedays' uncleanness. Similarly, having carried and cremated the corpse of a deceased and intimate relation (uterine brother or sister of his mother), he shall observe a period of three day's uncleanness. (101)

Having partaken of the food in the house of his deceased *Asapinda* relation (during the term of uncleanness), a Brahman shall remain unclean for ten days, his mere residence in the house without partaking of the food (of the family) will make him unclean for one day only. (102)

Having followed the corpse of a deceased person, whether related to him as a cognate or not, a man shall effect his purification by bathing with all his clothes on, by touching fire, and by drinking clarified butter (after that). (103)

In the event of his having had relations of his own, the corpse of a deceased Brahmana must not be carried by S'udras; such a corpse (lit, bodily oblation to death), defiled by the touch of the S'udras, leads not its spirit to heaven. (104)

Knowledge (of Brahma), *yoga* and penitential austerities (*Tapas*), the fire, food, the earth, conviction, water, pastes and unguents, the air, deed, the sun and Time are the purificators of embodied creatures. (105)

Of all purifications (or purities) the purification or purity of the mind is the greatest purification or purity. He who is pure in intent (thought or idea) is truly pure, purification with the help of clay and water is no (real) purification. (106).

Through forbearance the erudite are purified, through gifts wrong-doers are made pure. Sinners in secret are purified by muttering or mentally repeating (*yapya*,

the sacred Mantras, and the foremost of Veda-knowing Brahmanas are purified through the practice of penitential austerities. (107)

Things to be purified are purified with clay and water; a river is purified by its current; a woman, by her flow; and the best of Bráhmaṇas, by asceticism. (108)

Water purifies the limbs and bodily members (of a person); truthfulness purifies the mind; the individualised Self is purified by knowledge and penitential austerities; and intellect (Discriminative faculty) is purified by knowledge. (109)

Thus the mode of purification in respect of your persons has been described; now hear me discourse on the mode of purifying various articles (and substances). (110)

The purification of all gems, metallic articles, and things made of stone should be effected with the help of water, ashes and earth. This is what has been said by the wise. (111)

A golden vessel, bereft of smear (*i. e.*, not smeared with grease or any unclean paste), is purified by washing it with water; the same rule holds good in respect of articles made of stone, of aquatic substances, and of unstriated articles of silver. (112)

Silver and gold have originated from the fire and water, hence the purification of gold and silver should be effected with fire and water, their parent substances. (113)

Articles, made of copper, iron, bell-metal, brass, zinc, or lead, should be respectively purified with alkali (ashes), acid and water, as suited to each of them (See Brihaspati Samhita). (114)

All fluid substances (such as oil, clarified butter, etc., defiled by a crow, or by a fly) should be purified by stirring them (with a ladle). Articles, made of the combination of several other things, should be purified by sprinkling water over them, and wooden articles should be purified by scraping them. (115)

During the celebration of a religious sacrifice, sacrificial vessels are purified by rubbing them with the palm of hand, while ladle and spoons are purified by washing them. (116)

Sacrificial porridge, and sacrificial spoons and ladles, known as *Sruk* and *Sruva*, are purified by washing them with hot water ; winnows, carts, pestles and mortars are purified by washing them with hot water. (117)

A pile of paddy or clothes, (defiled by any impure contact), is purified by sprinkling water over it ; a small quantity of paddy, or a small number of clothes is purified by washing it with water. (118)

The purification of Bamboo articles, as well as of those made of leather should be effected in the manner of clothes ; whereas the purification of *Sâkas*, fruit and bulbs should be made in the manner of paddy. (119)

Wearing stuffs, made of the threads of silk-worm-cocoons (*Kausheya*), and stuffs made of sheep's wool must be purified with alkali ; blankets, such as are manufactured in the country of Nepal, must be purified with Nimba leaves ; cloths made of flax and Jute-twists must be purified with Vilva fruit, while those made of bark-twists (*Kshauma*) must be purified with white mustard seeds. (120)

Let the knowing one effect the purification of

articles made of horns, conch-shells, bones, or teeth (tusks) in the manner of *Kshauma* cloths, or with water and cow's urine. (121)

Wood, weeds, straws, etc., are purified by sprinkling water over them, a room is purified by washing and plastering it (with cowdung, etc., while earthen vessels are purified by baking them again. (122)

Earthen vessels, defiled by the touch of urine, faeces, sputum, pus or blood, are not purified by rebaking them. (123)

A ground, (defiled by stool, by urine, or by the residence of a *Chandála* thereon and such like causes), is purified by brooming, plastering, washing, and scraping it, or by keeping kine thereon. (124)

An article, nibbled by a bird (whose flesh may be eaten), or smelled by a cow, or spitted upon, or trampled under foot, or defiled by the touch of an insect or hair, is purified by throwing earth over it. (125)

An article, smeared with any impure substance, must be rubbed with earth and washed with water until the smear and its foul smell are removed. This is the rule in respect of the purification of all articles. (126)

The gods have ordained three things as pure for Brahmanas, *vis.*, those which have not been found to be any wise polluted, those washed with water, and those declared as pure by speech (word). (127)

That quantity of water, which is enough for a cow to quench her thirst with, if it stays on the ground, not bereft of its proper smell and colour, and undefiled by the contact of any impure thing, should be regarded as pure. (128)

Always pure is the hand of a maker of flower-garlands, always pure in the shop is an article spread out for sale, and always pure is the article of gift in the possession of a *Brahmachárin*. This is the conclusion of the Sastras. (129)

Always pure are the faces of women, pure is the bird in the act of felling down a fruit; pure is the mouth of a calf at the time of milching a cow, and pure is the mouth of a dog in catching a game in a hunt. (130)

Pure is the flesh of an animal killed by a dog; as well pure is the flesh of an animal killed by a *Chandála*, or by a carnivorous beast. This is what Manu has said. (131)

At all times pure are the external ducts of organs situated above one's umbilicus, always impure are the ducts of organs situated below the navel, as well as the refuse matter which are secreted or discharged through them. (132)

Flies, particles of saliva escaped out of the mouth, a shadow, the cow, the horse, the rays of the sun, dusts carried in the air, earth, fire and air have been held as pure in respect of their touch. (133)

Earth and water, enough for the purpose, should be used purifying the parts after defecation or urination, or after the discharge of any of the twelve afore-said bodily excretions. (134)

The fat, semen, blood, marrow, urine, fæces, the waxy deposits in the ears and nostrils, phlegm (mucous) tears, sweat and the mucous deposit (in the corners) of the eyes, these are the twelve refuse products of the bodies of men. (135)

A person, wishing purification, must rub his genitals

once, his anus thrice, his left hand ten times, and his both hands seven times, with earth (clay) and water. (136)

This is the (rule of) purification for house-holders; Brahmacharins, forest-dwelling hermits, and anchorites (Yatis) shall respectively double, treble and quadruple the number (of purificatory measures laid down in the preceding couplet). (137)

After defecation or urination, after having eaten his meal, or wishing to study the *Vedas*, he shall sip water and touch the apertures of his organs. (138)

Desiring the purification of his body, he must thrice sip water and thrice wash his mouth with water. Only once must a S'udra and a woman do each of these things. (139)

Following the path of equity, S'udras must shave their heads once, each month, follow the rules of purification laid down in respect of the Vais'yas, and eat the leavings of Brahmanas' food. (140)

Particles of saliva falling on the limbs, hairs of the beard getting into the mouth, and the particles of food retained in the interstices between the teeth must not be regarded as leavings of food (Uchchhishtam). (141)

Drops of water, falling down on the feet of one at the time of helping another to rinse his mouth with water, should be regarded as pure as the water, lying on the ground. (142)

A person, with an article in his hand, happening to be touched by the leaving of food, shall recover his personal purity by sipping water, without placing the same article on the ground. (143)

After purgation or emesis (induced by a medicine) a person shall bathe and drink clarified butter; having

belched after taking his meal, he must sip water in the manner of an *Achamanam*. It is said that, after visiting the beds of their wives, men must purify their persons by bathing. (144)

After having slept, sneezed, eaten, spitted, drunk water, or spoken a lie, or before commencing his *Vediac* study, let him assiduously do an *Achamanam*. (145)

Thus the mode of effecting the personal purification, as well as that of purifying (various defiled articles) has been elaborately and exhaustively described; now hear me discourse on the duties of women of all the (four) social orders. (146)

A girl, or a maid, or an old woman must not do any thing independently (*i.e.*, at her own will) in the house. (147)

In childhood let her remain under the control of her father, under the control of her husband in youth; and under the control of her son after the demise of her lord in old age. A woman must not assume independence under any circumstances whatever. (148)

She must not wish separation from her father, husband or sons; a woman living separate from these (relatives) becomes condemnable in both families. (149)

Skillful in her household duties, let her maintain a happy and cheerful frame of mind, keeping the furniture neat and tidy, and avoiding extravagance. (150)

During the life-time of him unto whom her father, or her brother, with her father's consent, might have given her in marriage, him she must (devotedly) serve, and make no transgression against him, after his demise. (151)

The religious sacrifice, known as the *Prajapati-yajna* and other bliss-giving rites should be instituted

on the occasions of their marriage) for auspiciousness ; (i.e., for fruition of the object of marriage) ; the formal giving away (betrothal, or giving of word according to *Kulluka*) creates the right of husbandship. (152)

The lawfully married husband, the doer of the rite of consecration by *Mantra* (i.e., Marriage) ; is at liberty to visit his wife during her menstrual period, or at any other time, since it is he who gives pleasure to the wife both in this world and the next. (153)

Like a deity, a chaste wife shall always serve her husband, even if he be found devoid of learning, character and conjugal fidelity. (154)

A wife has no other religious rite or vow of her own than an unflinching devotion to her lord, whereby she will be glorified in heaven. (155)

A virtuous wife, desiring to attain the region of the husband, must not do any thing unpleasant to her lord, in life or death. (156)

After the demise of her lord, let her control her passion by living on auspicious flowers, bulbs, and fruit, and never dream of taking the name of another man. (157)

Forbearing, self-controlled, and emulating the excellent virtues of chaste wives, let her pass her whole life in the constant practice of asceticism, (for swearing meat, honey, wine and sexual intercourse, etc) (158)

Many thousands of celebrated *Brahmachārins* (such as *Sunaka*, *Bālakhilyas*, etc.,) and thousands of *Brāhmanas* have gone to heaven (even) without (the merit of) procreating children. (159)

After the demise of her lord, a virtuous wife, by taking to the life of asceticism, may go to heaven,

even though not blest with a child, like the *Brahmachārins*. (160)

Out of a greed for progeny, a wife, who makes transgressions against her lord, acquires infamy in this life and is ousted of the region of conjugal felicity (*lit.* region where virtuous wives are re-united with their husbands after death.) (161)

A son, begotten by a man on another's wife, and *vice versa* can never be called a son, and nowhere a virtuous woman has been advised to take a second husband (*in the Sastra*.) (162)

A woman, who, discarding a former though inferior husband of her own, marries a better and greater husband, for the second (time), is condemned in society and is called a fore-enjoyed wife (*Parapurvā*.) (163)

For acts of infidelity to her lord, a wife becomes condemnable in society; she will be reborn as a she-jackal, afflicted with many a foul disease (such as leprosy, etc). (164).

Controlled in her speech, body and mind, a wife, who transgresses not her lord, attains the region of the husband and is glorified as a chaste woman by the world. (165)

Controlled in her speech, body and mind, and by thus faithfully discharging the duties of matrimony, a woman (wife) acquires glory in this life and attains the region of the husband, after death. (166)

A true-born one (Brahmana); shall cremate the corpse of such a dutiful wife dead before him, in the *Agni Hotra* fire, together with the wooden utensils used in that sacrifice. (167)

Having thus cremated his deceased wife, the surviving husband shall again marry a second wife, or

pass the remainder of his life in doing fire-offerings. (168)

A house-holder must not abandon the performance of the five daily sacrifices, conformably to the rules stated before, and shall reside married in his house for the second division of his life. (169)

CHAPTER VI.

HAVING thus duly discharged the duties of the householder, a *Snātaka* Brāhmana, with all the passions of his heart sobered and tranquilised, shall live, self-controlled, in the forest. (1)

A house holder, when he will find his hairs turned grey and the skin of his body furrowed with lines and wrinkles and see the son of his own son, shall resort to the forest. (2)

Forswearing the use of all kinds of food-grains, as well as that of vehicles and wearing apparels used by (men) in the village, and placing his wife under the protection of his son, or in her company, let him take refuge in the wood. (3)

Taking the *S'ranta* and the *Grihya*-fires, together with the spoons and ladles, etc., used in the *Agni-hotra* offerings, with him. let him come out of the village, and live, peaceful and self-controlled, in the forest. (4)

With food-grains used by Munis (divine contemplators) and holy roots, fruit and *S'akas*, let him duly perform these five great sacrifices. (5)

Let him be clad in skin, rags, or barks of trees, bathe morning and evening, each day, wear beard, mustache and clotted hair, and grow finger-nails. (6)

Out of his own food let him make offerings and gifts to the best of his might to the poor, and worship (serve) the guests in his hermitage with offerings of water, fruit and edible roots. (7)

Always devoted to the study of the *Vedas*, with all his senses under control, beneficent and compassionate to all, let him ceaselessly make gifts without receiving them from any one, and exert for the good of all creatures. (8)

He must do the *Vaitānika Agnihotra** fire offering according to the Regulation, and perform the sacrifices on the days of the full and new moon in turn. (9)

Successively he shall institute the religious sacrifices, known as *Rikshishte*, *Agrayana* (the harvest offering), and *Chaturmasya*, as well as those which are respectively to be instituted under the auspices of the two solstices (*Uttarāyana* and *Dakshināyana*). (10)

Let him separately offer oblations of sacrificial porridge, etc., cooked with food grains used by *Munis*, in Spring and Autumn, which he himself must glean for the purpose. (11)

Having first offered oblations of holy forest-grains (such as *Nivara*, etc.,) duly cooked, to the deities, let him eat the residue thereof, and use the salt which he himself has manufactured. (12)

* The consecrated fire which a house-holder duly inaugurates on the altar in the house is called *Gārhapatyāgni*. The mixing of this fire in the pit with the southern fire is called *Vitānam* and *Vaitānika Agnihotra* consists in casting libations of clarified butter in this fire.

Flowers, fruits and edible roots, whether grown on land or water, and the fruit of holy forest trees, as well as oils pressed out of wild seeds he shall take. (13)

Let him avoid honey, flesh, mushrooms, *Bhustri-nam*, *Shigru* and *Shleshmataka* fruits. (14)

In the month of *As'vina*, he must give away his store of food grains, fit to be eaten by *Munis*, and which he might have collected in the previous year, and cast away the old clothes and fruits, bulbs and *Sakas*, collected in the previous year. (15)

Let him not eat any thing grown on a ploughed field even if it be voluntarily offered; even under the most pressing circumstances, he must not eat any bulb or fruit, grown in a village. (16)

He must eat his food by cooking it over fire, or fruits spontaneously ripened in course of time, or by grinding the edible things with stone, or by simply grinning, or chewing them with his teeth. (17)

He must store up food grain enough for a day's, month's, half year's, or year's use. (18)

Collecting it to the best of his ability, let him eat his food in the day or night, or on the night of the second day after a fast of the previous day, or on the night of the fourth day after fasting for the three preceding days. (19)

Or he shall live as laid down in respect of the *Chandrāyana* penance in the light or dark fortnight, or at the close of the fortnight (*i.e.*, on the day of the full or new moon) he must drink barley gruel only one time. (20)

Or he shall live on fruit, roots and flowers alone, on those which have ripened, or withered in

course of time, or live the life of a forest-dwelling hermit. (21)

He shall either stroll on the ground, or stand on the tips of his toes during the day, or gently ramble in the place of his staying, and bathe at morning, noon and evening. (22)

In summer let him practise the five penances,* lie in the open during the rainy season, and wear wet clothes in the fore part of winter. Thus let him gradually increase his penitential austerities. (23)

Thrice bathing, and offering libations of water unto the gods, Rishis and manes, each day, let him purify his body by means of austere penances such as fasting for a month or fortnight at a time). (24)

Having duly installed the sacrificial fire on his own self, as is practised by the forest-dwelling hermits, he must observe the vow of silence; and houseless and unpossessed of fire, he must live on fruit and edible roots (of the forest.) (25)

Apathetic to the objects of pleasure, and continent, he must lie on the bare ground, knowing no other house than the tree-shade, and despising any other place of refuge. (26)

Of *Tapasvins*, forest dwelling or house holder Bráhmaṇas he shall beg his necessities of life (daily food). (27)

Or having collected it from the village, he shall eat eight morsels thereof in the wood, placing the same in the hollow of his palm, or in a chip of bark, or in a cup of tree-leaf (28)

* The text has *Panchatapuh* which consists in placing one's self amidst five fires, i.e., the four fires blazing on his four sides and the sun shining over-head.—Translator.

Thus living in the wood, a forest hermit shall discharge these duties of his order); for the realisation and correct knowledge of his own Self he shall ponder over the *Srutis* which appertain to the science of (*Brahma*). (29)

With a view to augment their penance and knowledge, and for the purification of their persons, Rishis, Brâhmaṇas and (even) householder Brahmanas have made use of (lit, served) these *Upanishads*. 30

On the advent of an incurable disease, let him, living on air and water, and with his Self rapt in Yoga, go straight to the north east until he quits this mortal life. (31)

By quitting his body in any of these modes of the great sages, a Brâhmaṇa, void of fear and grief, is glorified in the region of *Brahma*. (32)

Thus living in the forest, he shall pass the third period of his life; and forswearing company, he shall dedicate the fourth period of his life to the practice of asceticism. (33)

Thus having successively passed from one order of life over to another, he, the conqueror of his senses, and institutor of many a fire-offering, tired with the labour of begging and offering oblations, shall augment or increase his pleasures in the next world by taking to asceticism. (34)

Having discharged his three debts, let him devote his thought to Self-Emancipation; striving to attain emancipation without discharging these debts, a man obtains a degraded status. (35)

Having studied the *Vedas* according to the Regulation, procreated sons according to the rules of virtue, and performed the religious sacrifices to the

best of his ability, let him turn his thought to Self-Emancipation. (36)

For seeking the emancipation of self, without having studied the *Vedas*, and procreated children and performed the sacrifices, a Bráhmaṇa shall obtain a very degraded status in the next world. (37)

Having studied all the *Vedas* and paid honoraria to his preceptor, and performed the *Prājapatya* sacrifice and installed the sacrificial fire on his own self, a Brahmana must abandon his home and take to the life of asceticism. (38)

Those Bráhmaṇas, who, declaring protection to all creatures, leave their homes and take to asceticism attain the effulgent regions. (39)

The soul of a Bráhmaṇa who gives no cause of terror to any creature, does not obtain a fright from any creature in return, after escaping from his body. (40)

Having abandoned his home, let him, observing the vow of silence and carrying the holy paraphernalia of asceticism (such as, a staff and an ewer*), betake the life of an ascetic, apathetic to all objects of desire (such as, palatable food, etc.) (41)

Alone and unfriended, let him roam about for working out the emancipation of his self. Having thus alone achieved success, he will neither abandon, nor will be abandoned, in his turn, by, any body.† (42)

* The text has *Pavitropachitah*. *Medhatithi* explains it by "*Pavitrairmantra Japairathavā pāvanai Krichckhrayadibhih* i.e., associated with the sacred Mantras and attached to the practice of austere penances.—Tr.

† Apathetic to feelings of pleasure and pain. He will not miss the absence of his sons and relations, nor will be missed by them.—Tr.

Houseless, bereft of the sacred fire, apathetic and speechless, let him, maintaining the perfect equanimity, enter the village for begging his food. (43)

The carrying of alms bowl, the housing about the roots of trees, companionlessness, the wearing of rags and non-distinction of friends and foes are the characteristics of an emancipated individual. (44)

Life or death he must not court; like a servant waiting for the receipt of his salary, he must bide the time of Death (45)

With his sight he must purify his each foot-step,* drink water which has been strained through a piece of linen, speak the speech which truth has purified, and do whatever his conscience would approve of (46)

Dispassionately he must bear with his revilers, nor offer affront to any one; let him not, for the sake of this (frail and pathogenic) body, create enmity with any person whomsoever. (47)

Let him not enrage an already angry or infuriated person, speak sweetly and gently to one who is not angry, and refrain from uttering any word about any temporal subject through any of the seven speaking appliances of the mind* (i.e., speak about nothing but Supreme Brahma). (48)

* The text has *Saptadvārvakirāncha*, lit promulgated through the seven doors of the mind, which, according to the Vedānta comprise the eye, the nose, the ear, the tongue, the skin, the intellect, and discrimination. *Govindarāja*, on the other hand, explains it by speech originating from its seven objects such as, virtue and wealth, desire and virtue, wealth and desire, and virtue and desire. Certain authorities explain it by "seven regions," as correlated to speech. In short, the meaning is that he must not speak of any object of sight, touch, taste, smell etc., which belongs to the earth and is earthly, and does not appertain to Brahma, the only reality in the universe—Tr.

Always brooding upon the thought of Brahma, non-attached to any thing of this world, and desiring nothing both here and hereafter), let him in the company of his self alone roam about in the world for the pleasure of emancipation. (49)

He must not desire to obtain gifts by reading portends and omens, nor by practising divination or astrology, nor by reading physiognomy, nor by interpreting and preaching *S'astras*. (50)

He must not enter a room, crowded by hermits, *Brāhmaṇas*, birds, beggars or others. (51)

With his hair, beard and finger-nails clipped, and carrying a staff and an ewer, he shall wander without creating hardship on any creature. (52)

His ewers, etc., shall be made of unbroken non-metallic vegetable substances; like that of sacrificial ladles during the celebration of a religious sacrifice, their purification should be made with water. (53)

Vessels made of gourds, wood, earth or bamboo, should be used by the fourth order of ascetics (*yatis*). This is what Manu has said on the subject. (54)

Once a day, let him stroll out for begging alms and refrain from attempting to secure a large quantity of food-stuff by begging; through attachment to a larger alms-collecting, a *yati* (ascetic, may ultimately become attached to things of the senses. (55)

After (the hearths of house-holders) have ceased to emit smoke, after pestles and mortars have been laid aside for the day, after the hearth-fires have been extinguished, after the house-holders have all eaten their meals, and plates with leavings have been cast

away, let an ascetic stroll out for alms, each day (in the evening). (56)

He must not be sorry, if he obtains no alms, nor rejoice at its receipt; collecting alms (food), enough for the purposes of barest existence, he must free himself from the sensibilities of contraries, pleasure, pain, heat, or cold, etc.) (57)

By all means, let him condemn gifts (alms), given with honour; by such glorifying gifts, a *yati*, though emancipated, is enchained again. (58)

By taking small food, and by residing in solitude, he must withdraw his senses from their attracting objects of enjoyment. (59)

By restraining the senses, by annihilating love and aversion, by extending compassion to all creatures, (a *yati*) attains immortality. (60)

He must ponder on the sufferings of human life, brought about through the effect of evil deeds such as, the consignment of (souls) to the tortures of hell, and the dreadful sufferings therein to be endured. (61)

On separation from objects of love and association with those who are loathsome, on the ravages of age and imbecility, and affliction from disease. (62)

On the exit of the soul from the body, and its re-birth in another womb, after death, and on the transmigration of this inner spirit through tens of millions of wombs. (63)

On the affliction which is endured by all embodied creatures through the predominance of sin, and on the eternal felicity they enjoy through the effect of their virtue and virtuous wealth. (64)

By means of yoga he must comprehend the disembodied self of supreme Brahma, which, in its gross

from, runs through all types of living beings, good or bad, high or low. (65)

Placed in whatsoever station of society, and (howsoever) defiled, let him practise virtue and be equally (compassionate) to all creatures. The mere cloak of virtue (Garb of holy orders) is no virtue. (66)

It is the (actual contact of) a *Kataka* seed which tends to clear water of its impurities, the mere mention of its name can not make (tur bid) water, clear. (67)

In day or night, and even in disease, he must, for the protection of (small) animals such as, the ant, etc.) walk by carefully observing the ground. (68)

For expiating the sin of unconsciously or unknowingly killing animal lives in the night, a *yati* must bathe, and six times suppress his breath in the manner of a *Pranayama*. (69)

Even three *Prāṇāyāmas*, coupled with *Pranava* and *Vyāhritis* and duly practised, should be understood as forming the highest penance of a Brahmana. (70)

As burning metals are purged off their dross, so the impurities of the senses are burnt-off by practising the *Prāṇāyāma*. (71)

Let him burn down the defects of his senses (mental propulsions) with *Pranayama*; sin, by concentrating his mind on Self; attachment to the world, by withdrawing the senses from the external objects; and ungodly attributes of his self, by means of divine contemplation. 72)

The all-pervadingness of this Inner Self, which runs through all creatures, whether high or low, is unintelligible to untrained and uncultured intellects,

let him witness this all-pervadingness by means of communionstic contemplation (*Dhyāna Yoga*). (73)

Him, who has fully witnessed this (all-pervadingness of supreme) Self, the acts do not enchain; bereft of this witnessing, a man shall revert to this world. (74)

Universal compassion, annihilation of all killing and injuring (desires,) control of the senses, institution of religious rites enjoined in the *Vedas*, and practice of austere penances are the factors by which one can realise the Supreme Self in life. (75)

Supported by the pillars of bones, bound by ligaments, plastered over with flesh and blood, and covered with skin, this body should be understood as the foul-smelling refuge of urine and excreta. (76)

He shall have to quit this bodily frame, subject to age and imbecility, the abode of diseases, afflicted with pain and suffering, the transitory embodiment of material elements, characterised by the quality of *Rajas*. (77)

As a tree tumbles down from the bank of a river as a bird quits a tree (at day break), so the self, like an aquatic animal freed from the jaws of an aquatic monster (crocodile,) with the greatest difficulty, becomes liberated from this body. (78)

Leaving his good to his dear ones and his evil to his enemies,* let him, by dint of contemplation, attain the eternal *Brahma*. (79)

When through the effect of contemplation he will be entirely desireless about things of the world, then

* Let him leave the good he has done to his friends and the evil which he has suffered at the hands of his enemies work out their respective effects in them, and let him not any wise associate his Self with them and banish their thoughts from his mind.—T7.

he shall acquire eternal felicity both here and hereafter. (80)

Thus by gradually abandoning all associations, and becoming free from pairs of contraries, his self will merge in *Brahma*. 81

All these aforementioned, (latent possibilities of his nature such as, the knowledge of identity of his self with Supreme *Brahma*, extinction of all feelings of mineness, etc.,) become patent only through the practice of meditation; he who has not acquired the knowledge of this identity will not obtain the highest good (emancipation of self) through meditation. (82)

He must constantly mutter the sacred *mantras* which are related to the performance of *Vedic* sacrifices, or to the adoration of *Vedic* deities, or to the knowledge of self, as well as those of the *Vedānta* which treats of eternal realities.* (83)

This *Brahma* is the refuge of all knowing as well as ignorant beings. It is the final goal of the aspirations of all heaven-desiring individuals. 84)

A *Brāhmaṇa*, who, following these graduated steps, takes to asceticism, shakes off all sin and attains the supreme *Brahma*. (85)

I thus have I disclosed to you the duties of the self-controlled *yatis* (fourth order of ascetics), now hear me promulgate the duties *Vedic Samnyāsikas*.† (86)

* The text has *Adhiyajnam* which means the spirit of *Vishnu* (all-pervading self) residing as the tutelary divinity of religious sacrifice in his eternal and infinite embodiment. Compare *Adhiyajnohamēvutradehe* (I am *Adhiyajna* in this body).

Bhagavadgita.—Tr.

† *Veda Samnyāsikas*, cottage-dwelling anchorites who have abandoned the performance of *Agni-hotras* and other religious sacrifices enjoined to be performed in the *Vedas*.—Tr.

Brahmachàrins, house holders, forest dwellers and *yatis* fourth order of ascetics, all these four several orders have sprung from the order of house holder. (87)

All these orders, adapted and gone through according to the Regulation, lead a Brâhman, who has duly discharged the duties they respectively entail, to the supreme status. (88)

Of all these orders, the order of householder is said to be the highest according to the ordinance of the Vedic Law code, since it is the order of householder that supports all the other three orders. (89)

As all rivers, whether bearing masculine or feminine names, finally draw their support from the ocean, so all the orders (of ascetic, *Brahmacharins*, etc.,) draw their maintenance from the order of householder. (90)

By Brâhmanas, belonging to all these four orders, should be assiduously pursued the ten-attributed virtue. (91)

Contentment, forbearance, non-attachment to worldly concerns, non-avarice, purity, subjugation of the senses, knowledge of the immutable principles, erudition, truthfulness, and non-irascibility, are the ten specific attributes of virtue. (92)

Brâhmanas, who having thoroughly learnt of these ten attributes of virtues, practise them in life, attain the most exalted status. (93)

A Brâhmana, having discharged the three-fold debt of life and practised the ten-attributed virtue and heard the discourse on Vedanta according to the Regulation, must be take to asceticism. (94)

Having abandoned all acts and annihilated the demerit arising from work, let him constantly study

the *Vedas*, living in the maintenance of his son. (95)

Bereft of all work, apathetic to the pleasures of heaven as factors of enchainment, on account of the privilege of witnessing his Self, and by constantly brooding over Brahma, a Brāhman attains the highest bliss. (96)

Thus the fourfold Virtue of Brahmanas, auspicious and bearing eternal fruits, has been narrated to you, now hear me discourse on the duties of kings. (97)

CHAPTER VII.

Now I shall relate the rules of conduct which should be followed by the king, and the mode by which he shall achieve the highest success. (1)

The protection of all should be justly and lawfully made by a Kshatriya (king), initiated with all the initiatory rites inculcated in the *Vedas*, according to the laws of his own realm and in the exercise of the functions peculiar to his own order. (2)

Out of terror all creatures run about when the world suffers anarchy ; hence, the lord created the king for the protection of all. (3)

Out of the eternal essence of the deities, Indra, wind god, Yama (Death), Sun, Fire, Varuna (water god), Moon, and Vishesha (the lord of riches.) (4)

Since the king has been made out of the essence of Indra, and such like deities, his energy overwhelms all creatures in the world. (5)

Like the sun, he dazzles the sight and mind ; no one can look at his face in this world. (6)

मनुसंहिता ।

प्रथमोऽध्यायः ।

मनुमेकाग्रमासीनमभिगम्य मन्वर्षयः ।
प्रतिपूज्य यथान्यायमिदं वचनमब्रुवन् ॥ १
भगवन् सर्ववर्णानां यथावदनुपूर्वशः ।
अन्तरप्रभायानाञ्च धर्माच्चो यत्तुमर्हसि ॥ २
त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयम्भुवः ।
अचिन्त्य आप्रमेय ए कार्यतत्त्वार्थवित् प्रभो ॥ ३
स तैः षट्सूत्रा सम्यगमितौजा महात्मभिः ।
प्रत्यवाचार्च्य तान् सर्वान् महर्षीन् श्रूयतामिति ॥ ४
आसीदिदन्तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥ ५
ततः स्वयम्भूर्भगवानव्यक्तो व्यञ्जयच्चिदम् ।
महाभुतादि दृप्तौजाः प्रादुरासीत्तमोमुहः ॥ ६
योऽसावतीन्द्रिवप्राज्ञः सृज्योऽव्यक्तः सनातनः ।
सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्भूतः ॥ ७
रोऽभिध्यावः शरीरात् स्वात् सिद्धश्चैर्विधा प्रजाः ।
अपएव ससर्गादौ ताव वीजमवावृजत् ॥ ८

तदण्डमभवद्भैरवं सहास्रांशुसमप्रभम् ।
 तस्मिन् जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥ ८
 आपो नारा इति प्रोक्ता आपो वै नरसूनुवः ।
 ता यदत्यायनं पूर्वं तेन नारायणः कृतः ॥ १०
 यत्तत्कारणमश्वत्थं नित्यं सदसदात्मकम् ।
 तद्विष्टुष्टः स पुरुषो लोके ब्रह्मेति कीर्तयते ॥ ११
 तस्मिन्नष्टे स भगवानुपित्वा परिवत्सरम् ।
 स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्दिधा ॥ १२
 ताभ्यां स शकलाभ्यां दिवं भूमिश्च निर्गमे ।
 मध्ये व्योम दिशश्चाष्टावपां स्थानञ्च आश्रितं ॥ १३
 उद्ववर्त्तमानश्चैव मनः सदसदात्मकम् ।
 मनसश्चायहङ्कारमभिमन्तारमीश्वरम् ॥ १४
 महान्तमेव चात्मानं सर्वाणि विगुणानि च ।
 विषयाणां ग्रही त्रीणि शरैः पदेन्द्रियाणि च ॥ १५
 तेषामवयवान् सृज्यान् षण्णामप्यमितौजसाम् ।
 सज्जिवेश्यासमाव्रास्तु सर्वभूतानि निर्गमे ॥ १६
 यन्मूर्त्यवयवाः सृज्यास्तस्येमान्याश्रयन्ति घट् ।
 तस्माच्छरीरमित्याहुस्तस्य मूर्तिं मनीषिणः ॥ १७
 तदाविशन्ति भूतानि महान्ति सप्त कर्मभिः ।
 मनसावयवैः सूक्ष्मैः सर्गभूतैस्तदव्ययम् ॥ १८
 तेषामिदन्तु समानां पुरुषाणां महौजसाम् ।
 सृज्याभ्यो भूर्तिमात्राभ्यः संभवत्यव्ययाद्वायम् ॥ १९
 आद्याव्यत्य गुणत्वेषामवाप्नोति परः परः ।
 यो यो याव तियस्यैषां स स तादृशः कृतः ॥ २०

सर्वेषाम् न नामानि कर्माणि च पृथक् पृथक् ।
 वेदगन्धेभ्य एवादौ पृथक्संस्थाञ्च निर्गमे ॥ २१
 कर्मात्मनाञ्च देवानां सोऽसृजत् प्राणिनां प्रभुः ।
 साध्यानाञ्च गणं सूक्ष्मं यज्ञश्चैव सनातनम् ॥ २२
 अग्निवायुरविभ्यस्तु त्वयं ब्रह्म सनातनम् ।
 दुदोह यज्ञसिद्धार्थश्च ग्यजुःसामलक्षणम् ॥ २३
 कालं कालविभक्तीञ्च नक्षत्राणि ग्रहांस्तथा ।
 सरितः सागरान् शैलान् समानि विषमाणि च ॥ २४
 तपो वार्षं रतिश्चैव कामञ्च क्रोधमेव च ।
 सृष्टिं ससर्ज चैवेमां स्रष्टुमिच्छन्निमाः प्रजाः ॥ २५
 कर्मणाञ्च विवेकायै धर्माधर्मौ व्यविचयत् ।
 इन्द्रैरयोजयन्नेमाः सुखदुःखादिभिः प्रजाः ॥ २६
 अत्रो मात्रा विनाशि यो दशाहानाम्नु याः स्मृताः ।
 ताभिः सार्धमिदं सर्गं सम्भवत्यनुपूर्वशः ॥ २७
 यन्तु कर्माणि यन्निन् स न्ययुक्तं प्रथमं प्रभुः ।
 स तदेव स्वयम्भोजे सृज्यमानः पुनः पुनः ॥ २८
 हिंसाहिंसे ऋदुक्ते धर्माधर्मावृतावृते ।
 वयं य सोऽदधात् सर्गं तत्तत्त्वं स्वयमाविशत् ॥ २९
 यथर्तुलिङ्गान्मृतवः स्वयमेवर्तुपर्यवे ।
 स्वानि स्वान्यभिपश्यन्ते तथा कर्माणि देहिनः ॥ ३०
 लोकानाम्नु विदुषाञ्च मुखवाक्त्ररूपादतः ।
 ब्राह्मणं क्षत्रियं वैश्यं शूद्रञ्च निरवर्तयत् ॥ ३१
 विधा कृत्वात्मनो देहमर्धेन पुरुषोऽभवत् ।
 अर्धेन नारी तया स विराजमसृजत् प्रभुः ॥ ३२

तपस्तप्ताद् जयन्तु स स्वयं पुरुषो विराट् ।

तं मां विष्ठात्र सर्वस्य सष्टारं द्विजसप्तमः ॥ ३३

अहं प्रजाः सिसृक्षस्तु तपस्तप्ता सुदुश्चरम् ।

पतीन् प्रजानामष्टजं महर्षीणादितो दश ॥ ३४

मरीचिमवाङ्गिरसौ पुलस्त्यं पुनर्हं क्रतुम् ।

प्रचेतसं वशिष्ठश्च भृगुं नारदमेव च ॥ ३५

एते मनूस्तु सप्तान्मानसृजन् भूरितेजसः ।

देवान् देवनिष्ठायांश्च महर्षींश्चामितौजसः ॥ ३६

वक्षःरक्षःपिशाचांश्च गन्धर्वांश्चरसोऽसुरान् ।

नागान् सर्पान् सुपर्णांश्च पितृणांश्च पृथग्गणान् ॥ ३७

विद्युतोऽश्वनिमेघांश्च रोहितेन्द्रधनूंषि च ।

सत्त्वानिर्वातकेषुंश्च ज्योतींश्चावचानि च ॥ ३८

किन्नरान् वानरान् मत्स्यान् विविधांश्च विहङ्गमान् ।

पशून् च गान् मनुष्यांश्च व्यालाद्योभयतोदतः ॥ ३९

हमिक्रीटपतङ्गांश्च यूकामक्षिकमत्कुणाम् ।

सर्वं च दंष्ट्रमग्रं तं स्थावरञ्च पृथग्विधम् ॥ ४०

एवमेतैरिदं सर्वं मन्त्रियोगान्महात्मभिः ।

वचाकर्म तपोयोगात् सृष्टं स्थावरजङ्गमम् ॥ ४१

वेद्यान्तु यादृशं कर्म भूतानामिह कीर्तितम् ।

तत्तथा वोऽभिधास्यामि क्रमयोगञ्च जन्मनि ॥ ४२

पशवश्च खगाश्चैव व्यालाद्योभयतोदतः ।

रक्षांसि च पिशाचाश्च मनुष्याश्च जरायवाः ॥ ४३

अक्षयाः पक्षिणः सर्पा मन्त्रा मत्स्याश्च कच्छपाः ।

जानि चैवं प्रजाराणि स्थलजान्धौदकानि च ॥ ४४

खेदं दंशमद्यकं यूकामच्चिकमत्कुणम् ।
 अन्नणखोपजायते यन्नान्यत् किंचिदौदृश्यम् ॥ ४५
 उद्विग्नाः स्यावराः सर्वे बीजकाण्डप्ररोहिणः ।
 ओषधयः फलपाकान्ता बह्वपु यफलोपगाः ॥ ४६
 अपुण्याः फलवन्तो ये ते वनस्पतयः स्मृताः ।
 पुष्पिणः फलिनश्चैव वृक्षास्तूभयतः स्मृताः ॥ ४७
 गुच्छगुल्मान्तु विविधं तथैव तृणजातयः ।
 बीजकाण्डरुहाश्चैव प्रताना वक्षः एव च ॥ ४८
 तमसा बह्वरूपेण वेदिताः कर्महेतुना ।
 अन्तःसंज्ञा भवन्त्येते सुतदुःखसमन्विताः ॥ ४९
 एतदन्तास्तु गतयो ब्रह्मव्याः स उदाहृताः ।
 घोरेऽस्मिन् नूतसंसारे नित्यं सततयायिनि ॥ ५०
 एतं सर्वं स सृष्टेर्दं मां चाचिन्त्यपराक्रमः ।
 आत्मन्यन्तर्दधे भूयः कालं कालेन पीडयन् ॥ ५१
 यदा स देवो जगर्त्ति तदेदं चेष्टते जगत् ।
 यदा स्वपिति शान्ता मा तदा सर्वं निमीलति ॥ ५२
 तस्मिन् स्वपति तु स्वस्थे कर्मात्मानः शरीरिणः ।
 स्वकर्मभ्यो निवर्त्तन्ते मनश्च ग्लानिच्छच्छति ॥ ५३
 शुगपत् प्रकीयन्ते यदा तस्मिन्महात्मनि ।
 तदायं सर्वभूतात्मा सुखं स्वपिति निर्धृतः ॥ ५४
 तमोऽयन्तु समाश्रित्य चिरन्तिष्ठति सेन्द्रियः ।
 न च स्वं कुर्वते कर्म तदोत्क्रामति मूर्त्तितः ॥ ५५
 तदाण्मात्रिको भूत्वा बीजं स्याद्गु चरिण्ण च ।
 समाविशति संसृष्टस्तदा मूर्त्तिं विमुञ्चति ॥ ५६

एतं स जायतुस्वप्राभ्यामर्द्धं सर्वं चराचरम् ।
 संजीवयति चाजस्रं प्रमादयति चाथ्ययः ॥ ५७
 इदं शास्त्रं कृत्वासौ मामेव स्ववमादितः ।
 विधिवद्ग्राह्यमास मरीच्यादौस्वर्द्धं मुनीन् ॥ ५८
 एतद्वोऽयं भृगुः शास्त्रं आवयिष्यत्यग्रेषतः ।
 एतच्च मन्तोऽधिजगे स मिबोऽद्विष्टं मुनिः ॥ ५९
 ततस्तथा स तेनोक्तो महर्षिर्ननुना भृगुः ।
 शानववीट्प्रीन् सर्वान् प्रीतात्मा श्रूयतामिति ॥ ६०
 स्वायम्भुव आस्य मनोः पङ्कश्या मनवोऽपरे ।
 सृष्टवन्तः प्रजाः स्वाः स्वा महात्मानो महौजसः ॥ ६१
 सारोचिषश्चौत्तमिष्य तामसो रैवतस्तथा ।
 चाक्षयश्च महातेजा विवस्वतश्च एव च ॥ ६२
 स्वायम्भुवाद्याः समैते मनवो भूरितेजसः ।
 स्वे स्वेऽकृते सर्गमिदमुत्पाद्यापुञ्चराचरम् ॥ ६३
 निमेषा दश चाष्टौ च काष्ठा त्रिंशत् ततः कला ।
 त्रिंशत्कला मुहूर्तः स्यादहोरात्रस्तु तावतः ॥ ६४
 अहोरात्रे विभजते सूर्यो मानुषदैविके ।
 रात्रिः स्वप्राय भूतानां चैष्टायै कर्मणामहः ॥ ६५
 पितॄन् रात्रिहनी मासः प्रविभागस्तु पञ्चयोः ।
 कर्मचैष्टायः कृणाः शकः स्वप्राय शर्शरी ॥ ६६
 दैवे रात्रिहनी वर्षं प्रविभागस्तयोः पुनः ।
 अहस्ततोदगयनं रात्रिः स्याद्विष्णुनायनम् ॥ ६७
 ब्राह्मस्य तु क्षपाहस्य यत् प्रमाणं समासतः ।
 एकैकशो युगागान्तु क्रमश्चस्तन्निबोधत ॥ ६८

अत्वार्याहुः सहस्राणि वर्षाणामु कृतं युगम् ।
 तस्य ताव च्छती सन्ध्या सन्ध्याश्च तद्यायिधः ॥ १६
 इतरेषु ससन्धेयु ससन्ध्यायेषु च त्रिषु ।
 एकपायेन वसन्ते सहस्राणि शतानि च ॥ १७
 यदेतत् परिसङ्घातमादावेव चतुर्थ्युगम् ।
 एतद्वादशसाहस्रं देवानां युगमुच्यते ॥ १८
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 ब्राह्ममेकमहर्ष्यं तावती रात्रिरेव च ॥ १९
 तद्दे युगसहस्रान्तं ब्राह्मं पुण्यमहर्विदुः ।
 रात्रिश्च तावतीमेव तेऽहोरात्रविदो जनाः ॥ २०
 तस्य सोऽहर्निशत्यान्ते प्रसृतः प्रतिबुध्यते ।
 प्रतिबुध्य च सृजति मनः सदसदात्मकम् ॥ २१
 मनः सृष्टिं विकुरुते चोद्यमानं सिसृक्षया ।
 आकाशं जायते तस्मात् तस्य शब्दगुणं स्मृतम् ॥ २२
 आकाशात्तु विकुर्वाणात् सर्वगन्धवहः श्रुतिः ।
 बलवान् जायते वायुः स वै स्पर्शगुणो मतः ॥ २३
 वायोरपि विकुर्वाणाद्विरोचिष्णु तमोमुदम् ।
 ज्योतिरुत्पद्यते भास्वत्तद्रूपगुणमुच्यते ॥ २४
 ज्योतिषश्च विकुर्वाणादापो रसगुणाः स्मृताः ।
 अद्भ्यो गन्धगुणा भूमिरित्येषा स्थाष्टरादितः ॥ २५
 यत् प्राक् द्वादशसाहस्रमुदितं दैविकं युगम् ।
 तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते ॥ २६
 मन्वन्तराण्यसङ्ख्यानि सर्गः संहार एव च ।
 क्रीडिविवैतत् कुरुते परमं ह्री पुनः पुनः ॥ २७

चतुष्पात् सकलौ धर्मः सत्त्वं चैव कृते युगे ।
 नाधर्मोऽप्यगमः कश्चिन्मनुष्यान् प्रति वर्तते ॥ ८१
 दूतदेवागमाद्धर्मः पादशस्त्रवरोपितः ।
 चौरिकावृतमायाभिर्धर्मश्चापैति पादशः ॥ ८२
 अलोकाः सर्वसिद्धार्याश्चतुर्वर्षशतायुषः ।
 कृते त्रेतादिषु क्षेमामायुर्ऋसति पादशः ॥ ८३
 वेदोक्तमायुर्मर्त्तानामाश्रिषश्चैव कर्मणाम् ।
 फलन्त्यसुयुगं लोके प्रभावश्च शरीरिणाम् ॥ ८४
 अन्धे कृतयुगे धर्मास्त्रेतायां द्वापरे परे ।
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 द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे ॥ ८६
 सर्वस्यास्य तु सर्गस्य गुप्तग्रथं स महाद्युतिः ।
 सुखबाह्वरूपजानां धृक् कर्माण्यकल्पयत् ॥ ८७
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 दानं प्रतिग्रहश्चैव ब्राह्मणानामकल्पयत् ॥ ८८
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 विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥ ८९
 पशूनां रक्षणं दानमिष्याध्ययनमेव च ।
 वक्षिष्यन् कुसीदश्च वैश्यस्य क्षत्रियमेव ॥ ९०
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उत्तमाङ्गीरवाजैष्ठ्याद्ब्राह्मणश्चैव धारणात् ।
 सर्वस्यैवात्यसर्गस्य धर्मतो ब्राह्मणः प्रभुः ॥ ८३
 न हि स्वयम्भूः स्वादास्यात्तपस्तप्तादितोऽसृजत् ।
 हव्यकव्याभियाद्याय सर्वस्यास्य च गुप्तये ॥ ८४
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 बुद्धिमत्सु नराः श्रेष्ठाः नरेषु ब्राह्मणाः स्मृताः ॥ ८६
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 कृतबुद्धिषु कर्त्तारः कर्त्तृषु ब्रह्मवेदिनः ॥ ८७
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 स्वायम्भूवो मनुर्धीमानिदं शास्त्रमकल्पयत् ॥ ९२
 विदुषा ब्राह्मणेनेदमभ्येतव्यं प्रयत्नतः ।
 शिष्येभ्यश्च प्रवक्तव्यं सम्यक् नान्येन केनचित् ॥ ९३
 एदं शास्त्रमधीयानो ब्राह्मणः शंसितव्रतः ।
 मनोवाग्देहजैर्नित्यं कर्मदोषैर्न लिप्यते ॥ ९४

पुनाति पङ्क्तिं वंश्याश्च सप्त सप्त परावरान् ।
 दृष्टिवीमपि चैवेमां हतस्त्रामेकोऽपि सोऽर्हति ॥ १०३
 दूढं स्वस्थयनं अष्टमिदं बुद्धिविवर्धनम् ।
 दूढं यशस्यमायुष्यमिदं निःश्रेयसं परम् ॥ १०४
 अस्मिन् धर्मोऽखिलेनोक्तो गुणदोषौ च कर्मणाम् ।
 चतुर्णामपि वर्णानामाचारश्चैव शाश्वतः ॥ १०५
 आचारः परमो धर्मः श्रुत्यक्तः स्मार्त्त एव च ।
 तस्मादस्मिन् सदायुक्तो नित्यं स्यादात्मवान् द्विजः ॥ १०६
 आचाराद्विद्युतो विप्रो न वेदफलमश्नुते ।
 आचारेण तु संयुक्तः सम्पूर्णफलभाग्भवेत् ॥ १०७
 एवमाचारतो हृष्टा धर्मस्य सुमयो गतिम् ।
 सर्वस्य तपसो मूलमाचारं जगद्गुरुः परम् ॥ १०८
 जगतश्च समुत्पत्तिं संस्कारविधिमेव च ।
 व्रतचर्यापिचारं च स्नानस्य च परं विधिम् ॥ १०९
 दाराधिगमनं चैव विवाहानां च लक्षणम् ।
 मन्त्रायज्ञविधानं च आहकल्पं च शाश्वतम् ॥ ११०
 वृत्तीनां लक्षणं चैव स्नातकस्य व्रतानि च ।
 भक्ष्याभक्ष्यं च शौचं च द्रव्याणां शुद्धिमेव च ॥ १११
 स्त्रीधर्मयोगं तापस्यं मोक्षं सव्यासमेव च ।
 राज्ञश्च धर्ममखिलं कार्याणां च विनिर्णयम् ॥ ११२
 साक्षिप्रश्नविधानं च धर्मं स्त्रीपुंसयोरपि ।
 विभागधर्मं द्यूतं च कण्टकाणां च शोधनम् ॥ ११३
 वैश्यशूद्रोपचारश्च सक्तीर्णानां च सम्भवम् ।
 आपण्ड्यं च वर्णानां प्रायश्चित्तविधिं तथा ॥ ११४

संसारगमनंचैव त्रिविधं कर्मसम्भवम् ।

निःश्रेयसं कर्मणाञ्च गुणदोषपरीक्षणम् ॥ ११७

देशधर्मान् जातिधर्मान् कुलधर्माञ्च शास्त्रतान् ।

पापकृण्वधर्माञ्च शास्त्रेऽस्मिन्नुक्तवान्मनुः ॥ ११८

यथेदमुक्तवान् शास्त्रं पुरा दृष्टो मनुर्मया ।

तथैदं यूयमप्यस्य मत्सकाशाच्चिवोधत ॥ ११९

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायां प्रथमोऽध्यायः ।

द्वितीयोऽध्यायः ।

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः ।

हृदयेनाभ्यनुज्ञातो यो धर्मस्तच्चिवोधत ॥ १

कामात्मता न प्रशस्ता न चैवेहास्त्यकामता ।

काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥ २

सङ्कल्पमूलः कामो वै यज्ञाः सङ्कल्पसम्भवाः ।

व्रता निवमधर्माञ्च सर्वे सङ्कल्पाः स्मृताः ॥ ३

अकामस्य क्रिया काचित् दृश्यते नेह कर्हिचित् ।

यद् यदि कुरुते किञ्चित् तत्तत् कामस्य चेद्विदितम् ॥ ४

तेषु सम्यग्वर्त्तमानो गच्छत्यमरलोकताम् ।

यथासङ्कल्पिताश्चेह सर्वान् कामान् समश्नुते ॥ ५

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।

आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥ ६

यः कश्चित् कस्यचिद्धर्मो मनुना परिकीर्तितः ।
 स संकीर्तयिष्यते वेदेऽसर्वज्ञानमयो हि सः ॥ ७
 सर्वान् समवेक्ष्येदं निखिलं ज्ञानचक्षुषा ।
 अतिप्रमाण्यतो विद्वान् स्वधर्मो निविशेत् वै ॥ ८
 श्रुतिस्मृत्युद्दिता धर्ममनुतिष्ठन् हि मानवः ।
 ब्रह्मकीर्त्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥ ९
 श्रुतिस्तु वेदो विधेयो धर्मशास्त्रान्तु वै स्मृतिः ।
 ते सर्वार्यधर्मीमांस्ये ताभ्यां धर्मो हि निर्वर्तौ ॥ १०
 योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद्विजः ।
 स साधुभिर्वहिष्कार्यो नास्तिको वेदनिन्दकः ॥ ११
 वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
 एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥ १२
 अर्थकामेष्वशक्तानां धर्मज्ञानं विधीयते ।
 धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥ १३
 श्रुतिवैधन्तु यत्र स्थान्तत्र धर्मावुभौ स्मृतौ ।
 उभावपि हि तौ धर्माः सम्यगुक्तौ मनीषिभिः ॥ १४
 उदितेऽनुदिते चैव समयाध्युषिते तथा ।
 सर्वथा वर्त्तन्ते यत्र इतीयं वैदिकी श्रुतिः ॥ १५
 निषेकादिस्मृत्यानान्तो मन्त्रैर्यस्योदितो विधिः ।
 तस्य शास्त्रेऽधिकारोऽस्मिन् ज्ञेयो मान्यस्य कस्यचित् ॥ १६
 सरस्वतीहृषद्वत्योर्देवनद्योर्यदन्तरम् ।
 तं देवनिर्मितं देशं ब्रह्मावसं प्रचक्षते ॥ १७
 तस्मिन् देशे य आचारः पारम्पर्यक्रमगतः ।
 वर्णानां सान्तरालानां स सदाचार उच्यते ॥ १८

क्रुद्धोत्प्लवं च मत्स्याश्च पंचालाः शूरसेनकाः ।

एष ब्रह्मर्षिदेशो वै ब्रह्मावर्त्तादनन्तरः ॥ १८

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।

स्वं स्वं चरित्वं शिञ्जेरन् षड्विधां सर्वमानवाः ॥ १९

हिमवद्विन्ध्ययोर्मध्यं यत् प्राग्विनशनादपि ।

प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तितः ॥ २०

आसमुद्रान्तु वै पूर्वाद्दासमुद्रान्तु पश्चिमात् ।

तयोरेवान्तरं विध्योरार्यावत्तं विदुर्बुधाः ॥ २१

ह्यणसारस्तु चरितं खगो यत्नं स्वभावतः ।

स त्रयो यन्त्रियो देशो न्नेच्छदेशस्ततः परः ॥ २२

एतान् द्विजातयो देशान् संश्रयेरन् प्रव्रजतः ।

शूद्रस्तु यन्मित्रं कस्मिन् वा निवसेद्दृष्ट्तिकर्षितः ॥ २३

एषा धर्मस्य बी योनिः समासेन प्रकीर्तिता ।

सुश्रवश्चात्य सर्वस्य वर्णधर्मान् निबोधत ॥ २४

वैदिकैः कर्मभिः पुण्यैर्नषिकादिर्द्विजन्मनाम् ।

कार्थ्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥ २५

गार्भेर्होमैर्जातकर्म चोद्धमौक्तीनिबन्धनैः ।

वैजिकं गार्भिकंचैनो द्विजानामपेक्ष्यते ॥ २६

स्वाध्यायेन त्रैहोमैस्त्रैविद्येनेष्यया सुतैः ।

महायज्ञैश्च वज्रैश्च ब्राह्मीयं क्रियते तनुः ॥ २७

प्राज्ञानाभिर्वर्जनात् पुंसो जातकर्म विधीयते ।

सम्भवत् प्राशनंचास्य हिरण्यमधुसर्पिणान् ॥ २८

नामधेयं ह्यग्न्यान्तु द्वादश्यां वास्य क्षारयेत् ।

पुण्ये तिथौ सुहर्त्तं वा नक्षत्रं वा शृण्वन्विते ॥ २९

मङ्गलं ब्राह्मणस्य स्यात् क्षत्रियस्य वलान्वितम् ।
 वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥ ११
 शर्मवद्ब्राह्मणस्य स्याद्रात्रो रक्षासमन्वितम् ।
 वैश्यस्य पुष्टिमंयुक्तं शूद्रस्य प्रैषसंयुतम् ॥ १२
 स्त्रीणां सुहोद्यमकूरं विस्मयार्थं मनोहरम् ।
 मङ्गलं दीर्घवर्षान्तमाशीर्वादाभिधानवत् ॥ १३
 चतुर्थे मासि कर्त्तव्यं शिशोर्निष्क्रमणं गृहात् ।
 षष्ठेऽनप्रायगं मासि बह्वेष्टं मङ्गलं कुले ॥ १४
 चूडाकर्णं द्विजातीनां सर्वेषामेव धर्मातः ।
 प्रथमेऽब्दे तृतीये वा कर्त्तव्यं श्रुतिचोदनात् ॥ १५
 गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।
 गर्भाद्देकादशे रात्रौ गर्भात्तु द्वादशे विशः ॥ १६
 ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पंचमे ।
 रात्रौ बलार्चिनः षष्ठे वैश्यस्येष्टार्चिनोऽष्टमे ॥ १७
 आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्त्तते ।
 आद्वाविंशात् क्षत्रवन्धोराचतुर्विंशतेर्विशः ॥ १८
 अत ऊर्ध्वं त्रयोऽप्येते यथाकालमसंस्कृताः ।
 सावित्रीपतिता ब्राह्मणा भवन्त्यर्थविगर्हिताः ॥ १९
 नैतैरपूतैर्विधिवद्वापद्यपि हि कर्हिचित् ।
 ब्राह्मणान् यौनांश्च सन्ध्यान्वाचाचरेद्ब्राह्मणः सह ॥ ४०
 कार्ण्यरौरववास्तानि चर्माणि ब्रह्मचारिणः ।
 वसीरन्नानुपूर्वेण शायन्मौमाविकानि च ॥ ४१
 मौञ्जी विहत् समा स्रज्जा कार्या विप्रस्य मेखला ।
 क्षत्रियस्य तु मीरी ज्या वैश्यस्य शयतान्तवी ॥ ४२

सुज्जालामे तु कर्त्तव्याः कुशास्मान्तक्रवस्वजैः ।
 त्रिवृता ग्रन्थिनैकेन त्रिभिः पञ्चभिरेव वा ॥ ४३
 कार्पासमुपवीतं स्याद्विप्रयोर्द्विद्वतः त्रिवृत् ।
 शण्डचमयं राज्ञो वैश्यस्याविकर्षौलिकम् ॥ ४४
 ब्राह्मणो वैश्वपालाशौ क्षत्रियो वाटकाद्विरौ ।
 पैलवोदुम्बरौ वैश्यो दण्डानर्हन्ति चर्मतः ॥ ४५
 केशान्तिको ब्राह्मणस्य दण्डः कार्यः प्रमाणतः ।
 खटाटसन्धितो राज्ञः स्यात्, नासान्तिको विप्रः ॥ ४६
 ऋजवस्ते तु सर्वे स्युरवणाः सौम्यदर्शनाः ।
 अमुद्गेगकरा नृणां सत्वचो नाग्निदूषिताः ॥ ४७
 प्रतिगृह्येष्टितं दण्डमुपण्याय च भास्करम् ।
 प्रदक्षिणं परीत्याग्निं चरेद्भैक्षं यथाविधि ॥ ४८
 भवत्पूर्वं चरेद्भैक्षमुपनीतो द्विजोत्तमः ।
 भवन्मध्यस्तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥ ४९
 मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम् ।
 भिक्षेत भिक्षां प्रथमं या चैनं नावमानयेत् ॥ ५०
 समाहृत्य तु तद्वैक्षं यावदन्नममायया ।
 निवेद्य गुरवेऽग्नौयादाचम्य प्राङ्मुखः शुचिः ॥ ५१
 आसुथं प्राङ्मुखो भुङ्क्ते यथक्षं दक्षिणामुखः ।
 त्रियं प्रत्यङ्मुखो भुङ्क्ते ऋतं भुङ्क्ते द्वादशमुखः ॥ ५२
 उपरुध्य द्विजो नित्यमन्नमद्यात् समाहितः ।
 भुक्ता चोपसृजेत् सम्यगग्निः खानि च संसृजेत् ॥ ५३
 पूजयेदग्रं नित्यमद्याच्चैतदङ्गत्सवनम् ।
 दद्याद्भुजेत् प्रसीदेच्च प्रतिनन्देच्च सर्वशः ॥ ५४

पुजितं ह्यन्नं नित्यं बलमूज्ज्वलं यच्छति ।
 अपूजितं तु तद्भक्तमुभयं नाशवेदिदम् ॥ ५२
 जोष्कष्टं कस्यचिद्वावाद्याच्चैव तथान्तरा ।
 नचैवात्मघ्नं कुर्यान्न चोष्कष्टः कचिद्वजेत् ॥ ५३
 अनारोग्यमनाद्युष्यमस्वर्ग्यं चातिभोजनम् ।
 अपुण्यं लोकाविहिष्टं तस्मात्तत् परिवर्ज्येत् ॥ ५४
 ब्राह्मेण विप्रस्तीर्थेन नित्यकालमुपसृजेत् ।
 कायत्रैदशिकाभ्यां वा न पितॄणां कटाचन ॥ ५५
 अङ्गुष्ठमूत्रस्य तले ब्राह्मं तीर्थं प्रचक्षते ।
 कायमङ्गुलिमूलेऽग्रे दैवं पितॄन् तयोरधः ॥ ५६
 तिराचामेक्ष्यः पूर्वं द्विः प्रष्टव्यात्ततो मुखम् ।
 स्नानि चैव स्पृशेदङ्गिरात्मानं शिर एव च ॥ ५७
 अनुष्णाभिरफेनाभिरङ्गिस्तीर्थेन घर्मावित् ।
 शौचेष्णुः सर्वदाचामेदेकान्ते प्रागुदङ्मुखः ॥ ५८
 कृद्वाभिः पूयते विप्रः कण्ठगाभिस्तु भूमिपः ।
 वैश्वोऽङ्गः प्राशिताभिस्तु शुद्रः स्पृष्टाभिरन्ततः ॥ ५९
 उद्धृते दक्षिणे पाण्यानुपवीत्यच्यते द्विजः ।
 सव्ये प्राचीन आवीती न्यवीती कण्ठसक्तने ॥ ६०
 मेखलामाजिनं दण्डमुपवीतं कमण्डलुम् ।
 अणुं प्रास्य विनष्टानि गृह्णीतान्यानि मन्त्रवत् ॥ ६१
 केद्यान्तः षोडशे वर्षे ब्राह्मणस्य विधीयते ।
 राजन्यवन्धोर्द्वेविंशे वैश्यस्य द्वाविंशे ततः ॥ ६२
 अमन्त्रिका तु चार्षेयं स्त्रीचामाष्टदशेवतः ।
 संस्काराश्च शरीरस्य वयाकालं यथाक्रमम् ॥ ६३

वैवाहिको विधिः स्त्रीणां संस्कारो वैदिकः स्मृतः ।
 पतिसेवा गुरौ वासो गृहार्थोऽग्निपरिष्कृया ॥ ६७
 एष प्रोक्तो द्विजातीनामौपनायनिको विधिः ।
 उत्पत्तिव्यञ्जकः पुण्यः कर्मयोगं निबोधत ॥ ६८
 उपनीय गुरुः शिष्यं शिक्षये च्यौचमादितः ।
 आचारमग्निकार्यञ्च सन्ध्योपासनमेव च ॥ ६९
 अध्येषमाणस्वाचान्तो यथाशास्त्रमुदङ्मुखः ।
 ब्रह्माञ्जलिस्ततोऽध्याप्य लघुवासा जितेन्द्रियः ॥ ७०
 ब्रह्मारम्भेऽवसाने च पादौ प्राञ्चौ गुरोः सदा ।
 संहत्य हस्तावध्येयं स हि ब्रह्माञ्जलिः स्मृतः ॥ ७१
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 सव्येन सव्यः स्पष्टव्यो दक्षिणेन च दक्षिणः ॥ ७२
 अध्येषमाणान्तु गुरुर्नित्यकालमतन्द्रितः ।
 अधीष्व भो इति ब्रूयादिरामोऽस्त्विति चारमेत् ॥ ७३
 ब्राह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।
 स्तवत्यऽनोद्भूतं पूर्वं परस्ताच्च विशीर्येति ॥ ७४
 प्राक्कुलान् पथ्युपासीनः पवित्रैश्चैव पावितः ।
 प्राणायामैस्त्रिभिः पूतस्तत संस्कारमर्हति ॥ ७५
 अकारश्चाप्युकारश्च मकारश्च प्रजापतिः ।
 वेदत्रयाक्षिरदुहृद्भुवः स्वरितीति च ॥ ७६
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 तदिह्यचोऽस्याः सावित्र्याः परमधी प्रजापतिः ॥ ७७
 एतदक्षरमेताश्च जपन् व्याहृतिपूर्विकां ।
 सन्ध्योर्वेदविहिप्रो वेदपुण्येन युज्यते ॥ ७८

सहस्रकृत्वस्त्वभ्यस्य वहिरेतत्त्रिकं द्विजः ।
 महतोऽप्येनसो मासात्त्वचेवाहिर्बिसृज्यते ॥ ७९
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 विपदा चैव सावित्री विज्ञेयं ब्रह्मणो मुखम् ॥ ८१
 योऽधीतेऽहन्यहन्येतां त्रीणि वर्षाण्यतन्द्रितः ।
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 एकाक्षरं परं ब्रह्म प्राणायामाः परं तपः ।
 सावित्रास्तु परं नान्ति मौनात् सत्यं विशिष्यते ॥ ८३
 क्षरन्ति सर्वा वैदिक्यो जुहोति यजति क्रियाः ।
 अक्षरस्त्वक्षयं ज्ञेयं ब्रह्म चैव प्रजापतिः ॥ ८४
 विधियज्ञाज्जपयज्ञो विशिष्टो दशभिर्गुणैः ।
 उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः ॥ ८५
 ये पाकयज्ञाश्चत्वारो विधियज्ञसमन्विताः ।
 सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम् ॥ ८६
 जप्येनैव तु संसिद्धेऽद्ब्रह्मणो नात्र संशयः ।
 कुर्यादन्यत्र वा कुर्यान्नैत्रो ब्राह्मण उच्यते ॥ ८७
 इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।
 संयमे यत्नमातिष्ठेद्ब्रह्मन् यन्तेव वाजिनां ॥ ८८
 एकादशेन्द्रियाण्याहृत्यानि पूर्वं मनोविणः ।
 तानि सम्यक् प्रवक्ष्यामि यथावदनुपूर्वशः ॥ ८९
 श्रोत्रं त्वक् चक्षुषो जिह्वा नासिका चैव पञ्चमी ।
 पादूपस्थं हस्तपादं वाक् चैव दशमी स्मृता ॥ ९०

बुद्धीन्द्रियाणि पञ्चैषां श्रोत्रादीन्धनुपूर्वशः ।

कर्मेन्द्रियाणि पञ्चैषां पायादीनि प्रचक्षते ॥ ८१

एकादशं मनो ज्ञेयं स्वगुणोभवात्मकम् ।

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इन्द्रियाणां प्रसङ्गेन दोषश्च न्यत्यसंशयं ।

संनियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥ ८३

न जातु कामः कामानामपभोगेन शाम्यति ।

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यच्चैतान् प्राप्नुयात् सर्वान यच्च तान् केवलास्त्यजेत् ।

प्रापणात् सर्वकामानां परित्यागो विशिष्यते ॥ ८५

न तयैतानि शक्यन्ते संनियमन्तुमसेवया ।

विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्यशः ॥ ८६

वेदान्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च ।

न विप्रदुष्टभावस्य सिद्धिं गच्छति कर्हिचित् ॥ ८७

श्रुत्वा स्मृत्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः ।

न हृष्यति ग्लायति वा स विज्ञेयो जितेन्द्रियः ॥ ८८

इन्द्रियाणान्तु सर्वेषां यद्येकं क्षरतीन्द्रियम् ।

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सर्वान् संसाधयेदर्यान्निखलन् योगतस्तनुम् ॥ ९०

पूर्वां सम्यग् अपंस्तिष्ठेत् सावित्रीमार्कण्ड्यात् ।

पश्चिमान्तु समासीनः सम्यगृक्षविभावनात् ॥ ९१

पूर्वां सम्यग् अपंस्तिष्ठवैशमेनो व्यपोहति ।

पश्चिमान्तु समासीनो मलं हन्ति दिवास्ततम् ॥ ९२

न यिजति तु यः पूर्वां नोपास्ते वक्ष्यं पश्चिमां ।
 स न्युद्वहद्विष्कार्यः सर्वस्माद्विजकर्मणः ॥ १०३
 अर्पां समीपे निधत्ते नैत्यकं विधिमास्थितः ।
 सावित्रीमथधीयीत गत्वाऽरुणं समाहितः ॥ १०४
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 नागुरोधोऽस्त्यनध्याये होममन्त्रेषु चैव हि ॥ १०५
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 ब्रह्मादिति हुतं पुण्यमनध्यायवपःकृतम् ॥ १०६
 यः स्वाध्यायमधीतेऽर्जं विधिना नियतः शुचिः ।
 तस्य नित्यं क्षरत्येष पयो दधि घृतं मधु ॥ १०७
 अग्नीन्वनं भैक्षचर्यामधः शय्यां गुरोर्हितम् ।
 आसमावर्त्तनात् कुर्यात् कृतोपनयनो द्विजः ॥ १०८
 आचार्यपुत्रः शुश्रूषुर्ज्ञानदो धार्मिकः सुचिः ।
 आतः शक्तोऽर्थदः साधुः स्वोऽध्यायो दश धर्मतः ॥ १०९
 नाष्टष्टः कस्यचिद्ब्रूयात् न चान्यायेन पृच्छतः ।
 जानन्नपि हि मेधावी जडबल्लोक आचरेत् ॥ ११०
 अधर्मेण च यः प्राह यथाधर्मेण पृच्छति ।
 तयोरन्यतरः प्रैति विद्मेषं वाधिगच्छति ॥ १११
 धर्मार्यो यत्र न स्यातां शुश्रूषा वापि तद्विधा ।
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 ब्रह्म यस्त्वननुज्ञातमधीयानादवाप्नुयात् ।
 स ब्रह्म ह्येयसंयुक्तो नरकं प्रतिपद्यते ॥ ११६
 शौकिकं वैदिकं वापि तथाध्यात्मिकमेव च ।
 आददीत यतो ज्ञानं तं पूर्वमभिवादयेत् ॥ ११७
 सावित्रीमात्रसारोऽपि वरं विप्रः सुयन्त्रितः ।
 नात्यन्त्रितस्त्रिवेदोऽपि सर्वांगी सर्वविक्रयी ॥ ११८
 शय्यासनेऽध्याचरिते श्रेयसा न समाविशेत् ।
 शय्यासनस्थश्चैवैनं प्रत्युत्थायाभिवादयेत् ॥ ११९
 ऊर्ध्वं प्राणा ह्युतूक्तामन्ति यूनः स्थविर आयति ।
 प्रत्युत्थानाभिवादाभ्यां पुनस्तान् प्रतिपद्यते ॥ १२०
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 चत्वारि संप्रवर्तन्ते आयुर्विद्या यशो वखम् ॥ १२१
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 तान् प्राज्ञोऽहमिति ब्रूयात् स्त्रियः सर्वास्तथैव च ॥ १२३
 भोः शब्दं कीर्त्तयेदन्ते स्वस्य नान्नोऽभिवादाने ।
 नान्नां स्वरूपभावो हि भोभाव ऋषिभिः स्मृतः ॥ १२४
 आयुष्मान् भव सौम्येति वा यो विप्रोऽभिवादाने ।
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ब्राह्मणं कुशलं षष्ठेत् क्षत्रवन्मुमनामवम् ।
 वैश्यं क्षेमं समागम्य शुद्धमारोग्यमेव च ॥ १२७
 अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ।
 भो-भवत्-पूर्वकस्त्वेनमभिभाषेत धर्मवित् ॥ १२८
 परपत्नी तु वा स्त्री प्लादसम्बन्धा च यो नितः ।
 तां ब्रूयाद्भवतीत्येवं सुभगे भगिनीति च ॥ १२९
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 असावश्चमिति ब्रूयात् प्रत्युत्थाय यवीयसः ॥ १३०
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 उत्पादयति सावित्र्या सा सत्त्वा साजरामरा ॥ १४८
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 बालोऽपि विप्रो वृद्धस्य पिता भवति धर्मतः ॥ १५०

अध्यापयामास पितृन् शिशुराक्षिरसः कविः ।

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ऋषयश्चक्रिरे धनं योऽनूचानः स नो महान् ॥ १५४

विप्राणां ज्ञानतो ज्यैष्ठं क्षत्रियाणाम्नु वीर्य्यतः ।

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न तेन दृढो भवति येनास्य पलितं शिरः ।

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यथा चाज्ञोऽफलं दानं तथा विप्रोऽनृचोऽफलः ॥ १५८

अहिंसयैव भूतानां काव्यं श्रेयोऽनुशासनम् ।

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यथास्योद्विजते वाचा नालोक्तां तामुदारयेत् ॥ १६१

सम्मानाद्ब्राह्मणो नित्यमुद्विजेत विषादिव ।

अमृतस्येव चाकाङ्क्षेदवमानस्य सर्वदा ॥ १६२

सुखं ज्ञवमतः शेते सुखञ्च प्रतिबुध्यते ।

सुखं चरति लोकेऽस्मिन्नवमन्ता विनश्यति ॥ १६३

अनेन क्रमयोगेन संस्कृतात्मा द्विजः शनैः ।

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तपोविशेषैर्विविधैर्व्रतैश्च विधिचोदितैः ।

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स जीवन्नेव शुद्धत्वमाशु गच्छति सान्वयः ॥ १६८

मातुरग्रेऽधिजननं द्वितीयं मौञ्जिवन्धने ।

तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात् ॥ १६९

तत्र यद्वृद्धाजन्मास्य मौञ्जीवन्धनचिह्नितम् ।

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बन्धस्य विहितं चर्म यत् सूत्रं या च मेखला ।

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सेवेतेमांस्तु नियमान् ब्रह्मचारी गुरौ वसन् ।
 संनिवन्धेन्द्रियग्रामं तपोवृत्त्यर्थमात्मनः ॥ १७५
 नित्यं स्नात्वा शुचिः कुर्यादेवर्षिपितृतर्पणम् ।
 देवताभ्यर्चनञ्चैव समिदाधानमेव च ॥ १७६
 वर्ज्यवेणुषु मांसञ्च गन्धं मास्यं रसान् स्त्रिवः ।
 शक्तानि वानि सर्वाणि प्राणिनांचैव हिंसनम् ॥ १७७
 अभ्यङ्गमञ्जनपादोक्ष्णोरुपानच्छूलधारणम् ।
 कामं क्रोधञ्च लोभञ्च नर्त्तनं गीतवादनम् ॥ १७८
 युतञ्च जनवादञ्च परिवादं तथावृतम् ।
 स्त्रीणाञ्च प्रेक्षणालम्भमुपवातं परञ्च च ॥ १७९
 एकः शयीत सर्वत्र न रेतः स्कन्दयेत् कश्चित् ।
 कामादि स्कन्दयन् रेतो हिनस्ति व्रतमात्मनः ॥ १८०
 स्वप्ने सिक्ता ब्रह्मचारी द्विजः शक्तमकामतः ।
 स्नात्वा कर्मसर्वयित्वा त्रिः पुनर्मांसिद्व्यञ्जं जपेत् ॥ १८१
 उदकुम्भं सुमनसो गोशकृत्पशुनिकाकुशान् ।
 आहरेद्यावदर्थानि भैक्षञ्चाहरहश्चरेत् ॥ १८२
 वेदवज्रैरहीनानां प्रशस्तानां स्वकर्मसु ।
 ब्रह्मचर्याहरैकैश्च गृहेभ्यः प्रयतोऽन्वहम् ॥ १८३
 गुरोः कुले न भिक्षेत न प्रातिकुलवन्धुषु ।
 अलामे त्वन्यगेहानां पूर्वं पूर्वं विवर्जयेत् ॥ १८४
 सर्वं वापि चरेद्ग्रामं पूर्वोक्तानामसम्भवे ।
 नियम्य प्रयतो वाचमभिश्चक्षांस्तु वर्जयेत् ॥ १८५
 दूरावाहृत्य समिवः संनिदध्यादिहायसि ।
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अकृत्वा भैक्षचरणमसमिधं च पावकम् ।
 अनातुरः उतरात्रमवकीर्ष्यव्रतं चरेत् ॥ १८७
 भैक्षेण वर्त्तयेन्नित्यं नैकाग्रो भवेद्भ्रूती ।
 भैक्षेण व्रतिनो वृत्तिरूपवाससमा स्मृता ॥ १८८
 व्रतवद्देवदैवत्वे पित्रेऽकर्मस्ववर्षिवत् ।
 काममभ्यर्थितोऽग्रीवात् व्रतमस्य न लुप्यते ॥ १८९
 ब्राह्मणस्यैव कर्त्तव्यमुपदिष्टं मनीषिभिः ।
 राजन्यवैश्ययोस्त्वेवं नैतत् कर्म विधीयते ॥ १९०
 चोदितो गुरुणा नित्यमप्रचोदित एव वा ।
 कुर्यादध्ययने यज्ञमाचार्यस्य हितेषु च ॥ १९१
 शरीरं चैव वाचं बुद्धीन्द्रियमनांसि च ।
 नियम्य प्राञ्जलिस्तिष्ठेद्दीक्षमाणो गुरोर्मुखम् ॥ १९२
 नित्यमुद्धृतपाणिः स्यात् साध्याचारः सुसंयतः ।
 चास्यतामिति चोक्तः सन्नासीताभिमुखं गुरोः ॥ १९३
 हीनाश्वस्रवेशः स्यात् सर्वदा गुरुसन्निधौ ।
 उत्तिष्ठेत् प्रथमं चास्य चरमंचैव संविशेत् ॥ १९४
 प्रतिश्रवणसम्भाषे शयानो न समाचरेत् ।
 नासीनो न च भुञ्जानो न तिष्ठन् न पराश्रुतः ॥ १९५
 आसीनस्य स्थितः कुर्यादभिगच्छंस्तु तिष्ठतः ।
 प्रत्युद्गम्य त्वाव्रजतः पश्चादावंस्तुः चावतः ॥ १९६
 पराश्रुतस्याभिमुखो दूरस्थस्येत्थ चाग्निकम् ।
 प्रणम्य तु शयानस्य निदेशे चैव तिष्ठतः ॥ १९७
 नीचं शब्दासनं चास्य सर्वदा गुरुसन्निधौ ।
 गुरोस्तु चतुर्विधमेव न त्र्यष्टासनो भवेत् ॥ १९८

नोदाहरेदस्य नाम परोक्षमपि केवलम् ।
 नचैवास्यामुकुर्वीत गतिभाषितचेष्टितम् ॥ १८८
 गुरोर्यत्र परोवाहो निन्दा वापि प्रवर्तते ।
 कर्णोत्तम पिषतव्यो मन्त्रं वा ततोऽन्यतः ॥ २००
 परोवाहात् खरो भवति श्वा वै भवति निन्दकः ।
 परिभोक्ता क्षमिर्भवति कुटीरो भवति मत्सरौ ॥ २०१
 दूरस्थो नार्घ्यं येदेनं न क्रुद्धो नान्तिके स्त्रियाः ।
 यानासनस्यैवैनमवरुद्धाभिवादयेत् ॥ २०२
 प्रतिवातेऽनुवाते च नासीत गुरुणा सह ।
 अनंश्वरे चैव गुरोर्न किञ्चिदपि कीर्त्तयेत् ॥ २०३
 गोऽश्वोऽप्ययानप्रासादसस्तरेषु कटेषु च ।
 आसीत गुरुणा सार्धं शिलाफलकनौषु च ॥ २०४
 गुरोर्गुरोः सन्निहिते गुरुवद्दृष्टिमाचरेत् ।
 न चानिदृष्टोऽगुरुणा स्वान् गुरुनभिवादयेत् ॥ २०५
 विद्यागुरुश्चेतदेव नित्यादृष्टिः स्वयनिषु ।
 प्रतिषेधतस्तु चाधर्मात् हितंचोपदिशत्स्वपि ॥ २०६
 श्रेयस्तु गुरुवद्दृष्टिं नित्यमेव समाचरेत् ।
 गुरुपुत्रेषु चार्च्येषु गुरोश्चैव स्ववन्धुषु ॥ २०७
 बालः समानजन्मा वा शिष्यो वा यन्नकर्मणि ।
 अध्यापयन् गुरुस्ततो गुरुवन्मानमर्हति ॥ २०८
 उत्साहमंच गात्राणां ज्ञापनोच्छिद्भोजने ।
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 गुरुवत् प्रतिपूज्याः स्युः सवर्णा गुरुयोषितः ।
 असवर्णास्तु संपूज्याः प्रत्युत्थानाभिवादनैः ॥ २१०

अभ्यञ्जनं स्नापनं च गार्होत्सादनमेव च ।

गुरुपत्न्या य कर्त्याणि केशानां च प्रसाधनम् ॥ २११

गुरुपत्नी तु युवतिर्नाभिदा ग्रहे च पादयोः ।

पूर्णविंशतिवर्षेण गुणदोषौ विजानता ॥ २१२

स्वभाव एष नारीणां नराणामिह दूषणम् ।

अतोऽर्थाच्च प्रमाद्यन्ति प्रमदास्तु विपश्चितः ॥ २१३

अविद्वांसमहं लोके विद्वांसमपि वा पुनः ।

प्रमदा क्षुत्पथं नेतुं कामक्लोषवशाद्युगम् ॥ २१४

मात्रा स्वस्त्रा दुर्दित्रा वा न विविक्तासनो भवेत् ।

वसवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥ २१५

कामस्तु गुरुपत्नीनां युवतीनां युवा भुवि ।

विधिवद्वन्दनं कुर्यादसावहमिति तुवन् ॥ २१६

विप्रोश्च पादग्रहणमन्वहं चाभिवादनम् ।

गुरुदारेषु कुर्वीत सतां धर्ममनुस्मरन् ॥ २१७

यथा खनन् खनित्रेण नरो वार्यधिगच्छति ।

तथा गुरुगतां विद्यां शृण्व्युरधिगच्छति ॥ २१८

सुखो वा जटिलो वा स्यादथवा क्षाण्डिखाजटः ।

जैनं ग्रामेऽभिनिन्दोचेत् सूर्यो नाभ्यदियात् कश्चित् ॥ २१९

तंचेदभ्युदियात् सूर्यः शयानं कामचारतः ।

निन्दोचेद्वाप्यविज्ञानाज्जपन्नुपवसेद्दिनम् ॥ २२०

सूर्येण श्रमिनिर्मुक्तः शयानोऽभ्यदितश्च यः ।

प्रायश्चित्तमकुर्वाणो युक्तः स्यान्महतेनसा ॥ २२१

आचम्य प्रयतो नित्यमुभे सन्ध्ये समाहितः ।

शुचौ देशे जपं जप्यमुपासीत यथाविधि ॥ २२२

यदि स्त्री वसुवरजः श्रेयः किञ्चित् समाचरेत् ।
 तत् सर्वमाचरेद्युक्तो यत्र वात्य रमेष्मनः ॥ २२३
 धर्माधीशुच्यते श्रेयः कामार्थो धर्म एव च ।
 अर्थ एवेह वा श्रेयस्त्रिवर्ग इति तु स्थितिः ॥ २२४
 आचार्यो ब्राह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः ।
 माता षड्विधा मूर्तिस्तु भ्राता स्त्री मूर्तिराम्बनः ॥ २२५
 आचार्यश्च पिता चैव माताऽभ्राता च पूर्वजः ।
 नार्त्तेनाश्ववसन्तव्या ब्राह्मणेन विशेषतः ॥ २२६
 यत् मातापितरौ क्लेशं सङ्कते सम्भवे नृणाम् ।
 न तत्र निष्कृतिः यस्या कर्तुं वर्षयतैरपि ॥ २२७
 ततोर्निर्त्तं प्रियं कृत्वादाचार्यश्च च सर्वदा ।
 तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाचरेत् ॥ २२८
 तेषां त्रयाणां शुश्रूषा परमन्तप उच्यते ।
 न तैरश्वननुज्ञातो धर्ममन्यं समाचरेत् ॥ २२९
 त एव हि त्रयो लोकास्त एव त्रय एतन्मयाः ।
 त एव हि त्रयो वेदास्त एवोक्तास्त्रयोऽम्बयः ॥ २३०
 पिता वै नार्क्षपत्योऽग्निर्मातामिर्दक्षिणः स्यूतः ।
 गुरुराश्वनोवस्तु सान्निखेता गरीयसी ॥ २३१
 त्रिष्वप्रमाद्यन्मैत्रेषु त्रीन् लोकान् विजयेद्बृहती ।
 दीप्यमानः स्ववपुषा देवर्षिर्दिवि मोदते ॥ २३२
 द्रुमं लोकं मातृभक्त्या पितृभक्त्या तु मध्यमम् ।
 गुरुशुश्रूषया त्वेव ब्रह्मलोकं समश्नुते ॥ २३३
 सर्वं तस्याहं धर्मा वस्यते तत्र आहताः ।
 अनाहतास्तु चैते सर्वास्तस्याफलाः क्रियाः ॥ २३४

यावन्नवस्ये जीवेदुःखावमान्यं समाचरेत् ।
 तेष्वेव निर्वृत्तं शुश्रूषां कुर्वीत प्रियङ्गिते रतः ॥ २३५
 तेषामनुपरोधेन पारम्यं वक्षुदाचरेत् ।
 तत्र निवेद्येत्तेभ्यो मनोवचनकर्मभिः ॥ २३६
 त्रिष्वेतेष्वितिहास्यं हि पुरुषस्य समाप्यते ।
 एष धर्मः परः साक्षादुपधर्मोऽन्य उच्यते ॥ २३७
 अहधानः शुभां विद्यामादहीतावरादपि ।
 अन्वाहपि परं धर्मं स्त्रीरत्नं दुष्कुलादपि ॥ २३८
 विषादप्यस्यतं ग्राह्यं वाखादपि सुभाषितम् ।
 अमित्रादपि सहदृप्तममेध्यादपि काञ्चनम् ॥ २३९
 स्त्रियो रत्नान्यथो विद्या धर्मः शौचं सुभाषितम् ।
 विविधानि च शिष्यानि समादेयानि सर्वतः ॥ २४०
 अग्राह्यादध्ययनमापत्काले विधीयते ।
 अनुव्रज्या च शुश्रूषा यावदध्ययनं गुरोः ॥ २४१
 नाग्राह्ये गुरौ शिष्यो वासमात्यन्तिकं वसेत् ।
 ब्राह्मणे चाननूचाने काङ्क्षन् गतिमनुत्तमाम् ॥ २४२
 यदि त्वात्यन्तिकं वासं रोचयेत गुरोः कुले ।
 हुक्तः परिचरेद्देनमाचरीरविमोक्षणात् ॥ २४३
 आ समाप्तेः शरीरस्य यस्तु शुश्रूषते गुरुम् ।
 स गच्छत्यक्षसा विप्रो ब्राह्मणः सद्यः शान्तम् ॥ २४४
 न पूर्वं गरवे किञ्चिदुपकुर्वीत धर्मवित् ।
 स्नात्वंस्तु गुरुणाग्रतः यत्तथा गुर्वर्थमाहरेत् ॥ २४५
 चैतं हिरण्यं गामघ्नं ह्यतोपानहमासनम् ।
 धान्यं शाकञ्च वासांसि गुरवे प्रीतिमावहेत् ॥ २४६

आचार्यो तु खलु प्रेते गुरुपुत्रे गुणान्विते ।
 गुरुदारे सपिण्डे वा गुरुवदृष्टिमाचरेत् ॥ २४०
 एतेष्वविद्यमानेषु स्थानासनविहारवान् ।
 प्रबुद्धानोऽग्निश्रूषां साधयेद्देहमात्मनः ॥ २४८
 एवञ्चरति यो विप्रो ब्रह्मचर्यमविप्रतः ।
 स गच्छत्युत्तमं स्थानं न चेह जायते पुनः ॥ २४९
 इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां
 संहितायां द्वितीयोऽध्यायः ॥

तृतीयोऽध्यायः ।

षट्त्रिंशदब्धिकं चर्यं गुरौ त्रैवेदिकं व्रतम् ।
 तद्वर्षिकं पादिकं वा ग्रहणान्तिकमेव वा ॥ १
 वेदानधीत्य वेदो वा वेदं वापि यथाक्रमम् ।
 अविप्रतब्रह्मचर्यो गृहस्थायममावमेत् ॥ २
 तं प्रतीतं स्वधर्म्येण ब्रह्मदायहरं पितुः ।
 सन्विष्यं तस्य आसीनमर्हयेत् प्रथमं गवा ॥ ३
 गुरुणाशुमतः स्नात्वा समावृत्तो यथाविधि ।
 चहरेत द्विजोऽर्ध्यां सवर्णां लक्षणांश्चिताम् ॥ ४
 असपिण्डा च वा मातुरसगोत्रा च या पितुः ।
 सा प्रथस्ता द्विजातीनां दारकर्मणि मैथुने ॥ ५
 महान्वपि सस्रजानि गोऽजाविधनधान्यतः ।
 स्त्रीसम्बन्धे दशैतानि कुलानि परिवर्जयेत् ॥ ६

ह्येनान्नियं निष्पुङ्गवं निष्कन्दो रोमशार्थसम् ।
 चक्षामद्यथपक्षारिश्चित्रिकुठिकुलानि च ॥ ७
 नोदहेत् कपिलां कन्यां नाधिकाङ्गीं न रोगिणीम् ।
 नाखोमिकां नातिलोमां न वाचाटां न पिङ्गलाम् ॥ ८
 नर्घहृद्यनदीनान्त्रीं नास्यपर्वतनामिकाम् ।
 न पक्ष्यहिम्रेष्यनान्त्रीं न च भौषणनामिकाम् ॥ ९
 अथङ्गाङ्गीं सौम्यनान्त्रीं हंसवारणगामिनीम् ।
 तनुलोमकेशदशनां मृदङ्गीमुदहेत् स्त्रियम् ॥ १०
 वक्षस्तु न भवेद्भ्राता न विज्ञायते वा पिता ।
 नोपयच्छेत् तां प्राज्ञः पुच्छिकाधर्मश्चङ्कया ॥ ११
 सबर्णाग्रे द्विजातीनां प्रशस्ता दारकर्मणि ।
 कामतन्तु प्रवृत्तानामिमाः स्युः क्रमशोवराः ॥ १२
 शूद्रैव भार्या शूद्रस्य सा च स्वा च विशः स्मृते ।
 ते च स्वा चैव राज्ञश्च तस्य स्वा चाग्रजन्मनः ॥ १३
 न ब्राह्मणश्चत्रिययोरापद्यपि हि तिष्ठतोः ।
 कस्मिंश्चिदपि वृत्तान्ते शूद्रा भार्योपदिश्यते ॥ १४
 हीनजातिस्त्रियं मोहादुद्वहन्तो द्विजातयः ।
 कुलान्येव नयन्त्याश्च ससन्तानानि शूद्रताम् ॥ १५
 शूद्रावेदौ पतत्यत्रैकतथ्यतनयस्य च ।
 शौनकस्य सुतोत्पत्त्या तदपत्यतया भूगोः ॥ १६
 शूद्रां शयनमारोप्य ब्राह्मणो यात्यधोगतिम् ।
 जनयित्वा सुतं तस्यां ब्राह्मणादेव जीवते ॥ १७
 दैनपेन्नयातिषेयानि तत्प्रधानानि यस्य तु ।
 नाश्रन्ति पितृदेवास्तं वा च स्वर्गं न गच्छति ॥ १८

वृषलीफेनपीतस्य निःश्वासोपहतस्य च ।
 तस्यांचैव प्रसूतस्य निष्कृतिर्न विधीयते ॥ १८
 चतुर्णामपि वर्णानां प्रेत्य चेह हिताहितान् ।
 अथाविमान् समासेन स्त्रीविवाहान्निबोधत् ॥ २०
 ब्राह्मणो दैवस्तथेवार्धः प्राजापत्यस्तथासुरः ।
 गान्धर्वो राज्ञसश्चैव पैशाचश्चाष्टमोऽधमः ॥ २१
 यो यस्य धर्मार्थो वर्णस्य गुणदोषौ च यस्य यौ ।
 तदः सर्वं प्रवक्ष्यामि प्रसवे च गुणागुणान् ॥ २२
 षडानुपूर्व्या विप्रस्य क्षत्रस्य चतुरोऽवरान् ।
 विद्यूद्रयोस्तु तानेव विद्याधर्मगान् राज्ञसान् ॥ २३
 चतुरो ब्राह्मणस्याद्यान् प्रशस्तान् कवयो विदुः ।
 राज्ञसं क्षत्रियस्यैकमासुरं वैश्यद्रूद्रयोः ॥ २४
 पञ्चानान्तु त्रयो धर्मग हायधर्मो स्मृताविह ।
 पैशाचश्चासुरश्चैव स कर्त्तव्यो कदाचन ॥ २५
 पृथक्पृथग्वा मित्रौ वा विवाहौ पूर्वचोदितौ ।
 गान्धर्वो राज्ञसश्चैव धर्मार्थो क्षत्रस्य तौ स्मृतौ ॥ २६
 आच्छाद्य धार्ष्ट्यित्वा च श्रुतशीलवते स्वयं ।
 आहूय दानं कन्याया ब्राह्मणो धर्मः प्रकीर्तितः ॥ २७
 यत्र तु वितते सम्यग्वृत्तिजे कर्म कुर्वते ।
 अलङ्घ्य सतादानं दैवं धर्मं प्रचक्षते ॥ २८
 एकं गोमिथुनं द्वे वा वरादादाय धर्मतः ।
 कन्याप्रदानं विधिवदार्धो धर्मः स उच्यते ॥ २९
 सखीभौ चरतां वल्गुमिति वाचानुभाष्य च ।
 कन्याप्रदानसम्यर्थं प्राजानत्यौ विधिः स्मृतः ॥ ३०

अतिथ्यो द्रविणं दत्त्वा कन्यायै चैव शक्तितः ।
 कन्याप्रदानं स्वाच्छ्रम्यादासुरो धर्मो उच्यते ॥ ३१
 इच्छयान्योन्यसंयोगः कन्यायाश्च वरस्य च ।
 गान्धर्वः स तु विज्ञेयो मैथुन्यः कामसम्भवः ॥ ३२
 इत्वा च्छित्त्वा च भित्त्वा च क्रोशन्तीं रुदतीं गृह्णात् ।
 प्रसह्य कन्याहरणं राज्ञस्यो विधिदृश्यते ॥ ३३
 सुप्तां मप्तां प्रमप्तां वा रज्जो यत्नोपगच्छति ।
 स पापिष्ठो विवाहानां पैशाचस्याष्टमोऽधमः ॥ ३४
 अग्निरेव द्विजाघ्राणां कन्यादानं विशिष्यते ।
 दूतरेषाम्तु वर्णानामितरेतरकाम्यया ॥ ३५
 यो यस्यैषां विवाहानां मनुना कीर्तितो गुणः ।
 सर्वं शृणुत तं विप्राः सम्यक् कीर्त्तयतो मम ॥ ३६
 दश पूर्वान् पुरान् वंश्यानात्मानं चैकविंशकम् ।
 ब्राह्मीपुत्रः सुकृतकृन्मोचयत्येनसः पितॄन् ॥ ३७
 दैवोदजः सुतश्चैव सप्त सप्तः परायरान् ।
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वैवाहिकेऽग्नौ कुर्वीत गृह्यं कर्म यथाविधि ।
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 एकमप्याशयेद्विप्रं पितॄण्ये पांचयज्ञिके ।
 न चैवात्राशयेत् कंचिद्वैश्वदेवं प्रतिद्विजम् ॥ ८३
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दृढवास्तुनि कुर्वीत वलिं सर्वामभूतये ।
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 श्विजानप्युच्छतो नित्यं पंचाम्नीनपि जुह्वतः ।
 सर्वं सुकृतमादत्ते ब्राह्मणोऽनर्चितो वसन् ॥ ९०
 तृणानि भूमिरुदकं वाक् चतुर्थी च स्रुताः ।
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 वैश्वदेवे तु निर्वृत्ते यद्यन्योऽतिथिराव्रजेत् ।
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 सत्कृत्यान्नं यथाशक्ति भोजयेत् सह भार्यया ॥ ११३
 गृवासिनोः कुमाराश्च रोगिणो गर्भिणीस्तथा ।
 अतिथिभ्योऽग्र एवैतान् भोजयेदविचारयन् ॥ ११४

अदत्त्वा तु य एतेभ्यः पूर्वं भुङ्क्तेऽविचक्षणः ।
 स भुञ्जानो न जानाति श्वगृध्रैर्जग्धिमात्मनः ॥ ११५
 भुक्तवत्स्वयं विप्रेषु स्त्रेषु भृत्येषु चैव हि ।
 भुञ्जीयातां ततः पश्चादयश्चिदन्तु दम्पती ॥ ११६
 देवानृषीन्मनुष्यांश्च पितॄन् गृह्याश्च देवताः ।
 पूजयित्वा ततः पश्चाद्गृहस्थः शेषभुग्भवेत् ॥ ११७
 अथं स केवलं भुङ्क्ते यः पचत्प्रात्मकारणात् ।
 यन्नशिष्टायनं ह्येतत् सतामन्नं विधीयते ॥ ११८
 राजर्त्विक्स्नातकगुरुन् प्रियश्चशरमातुलान् ।
 अर्हयेन्मधुपर्केण परिसंवत्सरात् पुनः ॥ ११९
 राजा च श्रोत्रियश्चैव यज्ञकर्मण्युपस्थितौ ।
 मधुपर्केण संपूज्यौ न त्वयन्नं हूतिं स्थितिः ॥ १२०
 सायन्त्वत्रस्य सिद्धस्य पत्रममन्त्रं बलिं हरेत् ।
 वैश्वदेवं हि नामैतत् सायं प्रातर्विधीयते ॥ १२१
 पितृयज्ञान्तु निर्वर्त्य विप्रश्चन्द्रक्षयेऽग्निमान् ।
 पिण्डान्वाहार्थिकं श्राद्धं कुर्यान्मासानुमासिकम् ॥ १२२
 पितॄणां मासिकं श्राद्धमन्वाहार्थं विदुर्वुधाः ।
 तच्चामिषेण कर्त्तव्यं प्रशस्तेन प्रयत्नतः ॥ १२३
 तत्र ये भोजनोयाः स्युर्षं च वज्र्या द्विजोत्तमाः ।
 यावन्तश्चैव यैश्चानैस्नानं प्रवक्ष्याम्यशेषतः ॥ १२४
 द्वौ दैवे पितृकार्थं त्रीनैकैकमुभयत्र वा ।
 भोजयेत् सुसज्जोऽपि न प्रसज्जेत विस्तरे ॥ १२५
 सत्क्रियां देशकालौ च शौचं ब्राह्मणसम्पदः ।
 पचैतान् विस्तरो हन्ति तस्मान्नेहेत विस्तरम् ॥ १२६

प्रथितां प्रेतकृत्यैषा पितॄन् नाम विधुक्षये ।
 तस्मिन् युक्तस्यैति नित्यं प्रेतकृत्यैव लौकिकी ॥ १२७
 श्रोत्रियायैव देयानि हव्यकव्यानि दातृभिः ।
 अर्हत्तमाय विप्राय तस्मै दत्तं महाफलम् ॥ १२८
 एकैकमपि विद्वांसं दैवे पित्रे च भोजयेत् ।
 पुष्कलं फलमाप्नोति नामन्त्रज्ञान् बह्वनपि ॥ १२९
 दूरादेव परीक्षेत ब्राह्मणं वेदपारगम् ।
 तीर्थं तद्व्यक्त्यानां प्रदाने सोऽतिथिः स्मृतः ॥ १३०
 सहस्रं हि सहस्राणामनृचां यत्र भुञ्जते ।
 एकस्तान् मन्त्रवित् प्रीतः सर्वानर्हति धर्मातः ॥ १३१
 ज्ञानोत्कृष्टाय देयानि कव्यानि च हवींषि च ।
 न हि हस्तावष्टग्दिग्धौ रुधिरेणैव शुद्ध्यतः ॥ १३२
 यावतो ग्रसते ग्रासान् हव्यकव्येष्वमन्त्रवित् ।
 तावतो ग्रसते प्रेत्य दीप्तशूलार्द्ययोगुडान् ॥ १३३
 ज्ञाननिष्ठा द्विजाः केचित् तपोनिष्ठास्तथापरे ।
 तपःस्वाध्यायनिष्ठाश्च कर्मनिष्ठास्तथापरे ॥ १३४
 ज्ञाननिष्ठेषु कव्यानि प्रतिष्ठाप्यानि यत्नतः ।
 हव्यानि तु यथान्यायं सर्वेष्वेव चतुर्ष्वपि ॥ १३५
 अश्रोत्रियः पिता यस्य पुत्रः स्याद्देदपारगः ।
 अश्रोत्रियो वा पुत्रः स्यात् पिता स्याद्देदपारगः ॥ १३६
 ज्यायंसमनयोर्विद्यात् यस्य स्याच्छ्रोत्रियः पिता ।
 मन्त्रसंपूजनार्थन्तु सत्कारमितरोऽर्हति ॥ १३७
 न ग्राहे भोजयेन्मित्रं धनैः कार्त्स्न्यस्य संग्रहः ।
 नारिं न मित्रं यं विद्यात्तं ग्राहे भोजयेद्विजम् ॥ १३८

वस्य मित्तप्रधानानि आद्यानि च हवींषि च ।
 तस्य प्रेत्य फलं नास्ति आद्येषु च हविःषु च ॥ १३८
 यः सङ्गतानि कुरुते मोहाच्छादनेन मानवः ।
 स स्वर्गाच्छ्रवते लोकाच्छादमित्रो द्विजाधमः ॥ १३९
 सभोजं नी साभिहिता यैशाची दक्षिणा द्विजैः ।
 इहैवास्ते तु सा लोके गौरव्यैकवेश्मनि ॥ १४०
 यथेरिणे बीजमुष्णं न वप्ता लभते फलम् ।
 तथानृचे हविर्दत्त्वा न दाता लभते फलम् ॥ १४१
 दातुं प्रतिग्रहीतुं च कुरुते फलभागिनः ।
 विदुषे दक्षिणा दत्ता विधिवत् प्रेत्य चेह च ॥ १४२
 कामं आद्यैश्च येन्मित्रं नाभिरुपमपि त्वरिम् ।
 द्विषता हि हविर्भुक्तं भवति प्रेत्य निष्फलम् ॥ १४३
 यत्रेन भोजयेच्छादो बह्वृचं वेदपारगम् ।
 शाखान्तगमयाध्वर्युं कन्दोगन्तु समाप्तिकम् ॥ १४४
 एषामन्यतमो यस्य शुद्धीत आद्यमर्चितः ।
 पितृणां तस्य तृप्तिः स्याच्छाश्वती साप्तमीरुषी ॥ १४५
 एष वै प्रथमः कल्पः प्रदाने हव्यकव्ययोः ।
 अनुकल्पस्त्वयं ज्ञेयः सदा सङ्गिरनुष्ठितः ॥ १४६
 मातामहं मातुलञ्च स्वस्रीयं श्वशुरं गुरुम् ।
 दौहित्रं विट्पतिं बन्धून्स्त्वित्ग्याज्यौ च भोजयेत् ॥ १४७
 न ब्राह्मणं परीक्षेत दैवे कर्मणि धर्मवित् ।
 वित्रे कर्मणि तु प्राप्ते परीक्षेत प्रयत्नतः ॥ १४८
 ये स्तेनपतितक्लीबा ये च नास्तिकवृत्तयः ।
 तान् हव्यकव्ययोर्विप्राननर्हान्मुरब्धीत् ॥ १४९

जटिलज्ञानधीवानं दुर्बलं कितवन्तथा ।

वाजयन्ति च वे पर्गास्तांश्च ग्राहे न भोजयेत् ॥ १५१

विक्रित्सकान् देवलकान् मांसविक्रविणस्तथा ।

विपण्येन च जीवन्तो वज्ज्याः स्युर्हव्यकश्यपोः ॥ १५२

प्रेम्णो ग्रामस्य राज्ञश्च कुमन्ध्वी श्यावहन्तकः ।

प्रतिरोद्धा गुरोश्चैव त्यक्ताग्निर्वाहुर्विस्तथा ॥ १५३

यक्ष्मी च वशपालश्च परिवेत्ता निराकृतिः ।

ब्रह्मद्विष्ट् परिविन्तिश्च गणाभ्यन्तर एव च ॥ १५४

कुशीलवोऽवकीर्णी च दृषलीपतिरेव च ।

पौनर्भवश्च काणश्च यस्य चोपपतिर्गृहे ॥ १५५

भृतकाध्यापको यश्च भृतकाध्यापितस्तथा ।

चूदशिशो गुरुश्चैव वाग्दुष्टः कुण्डगोलकौ ॥ १५६

अकारणपरित्यक्ता मातापित्रोर्गुरोस्तथा ।

ब्राह्मण्यौनैश्च सम्बन्धैः संयोगं पतितैर्गतः ॥ १५७

आगारदाही गरदः कुण्डाश्वी सोमविक्रयी ।

समुद्रयायी बन्दी च तैलिकः कुटकारुकः ॥ १५८

पित्रा विवहमानश्च कितवो मस्यपस्तथा ।

पापरोग्यभिश्चस्तश्च दान्भिको रसविक्रयी ॥ १५९

धनुःशराणां कर्ता च यश्चाग्रे दिधिषूपतिः ।

मित्रभुक् द्यूतदृष्टिश्च पुत्राचार्यस्तथैव च ॥ १६०

भ्रामरं गण्डमाली च शिखण्डो पिशुनस्तथा ।

उन्मत्तोऽन्धश्च वज्ज्याः स्युर्वेदनिन्दक एव च ॥ १६१

हस्तिगोऽश्वोद्भ्रमको नक्षत्रैर्यश्च जीवति ।

पक्षिणां घोषको वश्च सुवाचार्यस्तथैव च ॥ १६२

स्त्रोतसां मेदको यश्च तेषाञ्चावरणो रतः ।
 गृहसम्बन्धको दूतो वृक्षारोपक एव च ॥ १६३
 श्वक्रीडो श्येनजीवी च कन्यादूषक एव च ।
 हिंस्रो वृषलवृत्तिश्च गणानाञ्चैव याजकः ॥ १६४
 आचारहीनः क्लीवश्च नित्यं याचनकस्तथा ।
 ह्यषिजीवी स्त्रीपदी च सङ्गिर्निन्दित एव च ॥ १६५
 शौरभ्रिको माहिषिकः परपूर्वापतिस्तथा ।
 प्रेतनिर्हारकश्चैव वर्जनीयाः प्रयत्नतः ॥ १६६
 एतान् विगर्हिताचारानपाङ्क्तेयान् द्विजाधमान् ।
 द्विजातिप्रवरो विद्वानुभयत्र विवर्जयेत् ॥ १६७
 ब्राह्मणस्त्वनधीयानस्तृणाग्निरिव शाम्यति ।
 तस्मै हव्यं न दातव्यं न हि भक्षानि ह्ययते ॥ १६८
 अपाङ्क्तदाने यो दातुर्भवत्यूङ्खं फलोदयः ।
 दैवे हविषि पित्ने वा तं प्रवक्ष्याम्यशेषतः ॥ १६९
 अत्रतैर्यद्विजैर्भुक्तं परिवेत्तादिभिस्तथा ।
 अपाङ्क्तैर्यद्वैर्यद्वैश्च तद्वै रक्षांसि भुञ्जते ॥ १७०
 दारान्निहोत्रसंयोगं कुरुते योऽग्रजे स्थिते ।
 परिवेत्ता स विज्ञेयः परिविन्तिस्तु पूर्वजः ॥ १७१
 परिविन्तिः परिवेत्ता यया च परिविद्यते ।
 सर्वे ते नरकं यान्ति दाढ्याजकपञ्चमाः ॥ १७२
 भ्रातृमृतस्य भार्यायां योऽनुरज्येत कामतः ।
 धर्मिण्यापि निहृक्तायां स ज्ञेयो दिधिषूपतिः ॥ १७३
 परदारेषु जायते ह्यौ सुतौ कुण्डगोलकौ ।
 पत्नौ जीवति कुण्डः स्यान्मृते भर्तारि गोलकः ॥ १७४

तौ तु जातौ परचेत्ने प्राणिनौ प्रेत्य चेह च ।
 दत्तानि हव्यकव्यानि नाशयेते प्रदायिनाम् ॥ १७५
 अपाङ्क्त्यो यावतः पांक्त्यान् भुञ्जानानमुपश्यति ।
 तावतां न फलं तत्र दाता प्राप्नोति वाणिज्यः ॥ १७६
 वीक्ष्यान्धो नवतेः काणः षष्ठेः श्लिघ्री शतस्य तु ।
 पापरोगी सहस्रस्य दातुर्नाशयते फलम् ॥ १७७
 यावतः संस्पृशेदङ्गैर्ब्राह्मणान् गूढयाजकः ।
 तावतां न भवेदातुः फलं दानस्य पौर्त्तिकम् ॥ १७८
 वेदविज्ञापि विप्रोऽस्य लोभात् कृत्वा प्रतिग्रहम् ।
 विनाशं व्रजति क्षिप्रमामपात्रमिवाभसि ॥ १७९
 सोमविक्रयिणे विष्ठा भिषजे पूयशोणितम् ।
 नष्टं देवलके दत्तं अप्रतिष्ठन्तु बाहुधौ ॥ १८०
 यत्तुवाणिजके दत्तं नेह नासुत्र तद्वेत् ।
 भस्मनीव हुतं हव्यं तथा पौनर्भवे द्विजे ॥ १८१
 दूतरेषु त्वपाङ्क्त्येषु यथोद्दिष्टेष्वसाधुषु ।
 मेदोऽसृङ्गांसमज्जास्थि वदन्यन्नं मनीषिणः ॥ १८२
 अपाङ्क्त्योपहता पङ्क्तिः पाव्यते यैर्द्विजोत्तमैः ।
 तान्निबोधत कात्स्न्येन द्विजाग्र्यान् पङ्क्तिपावनान् ॥ १८३
 अग्र्याः सर्वेषु वेदेषु सर्वप्रवचनेषु च ।
 श्रोत्रियान्वयजाश्चैव विज्ञेयाः पङ्क्तिपावनाः ॥ १८४
 त्रिणाचिकेतः पञ्चाग्निस्त्रिसुपर्णः षडङ्गवित् ।
 ब्राह्मणदेवात्मसन्तानो ज्येष्ठसामन एव च ॥ १८५
 वेदार्थवित् प्रवक्ता च ब्रह्मचारी सहस्रदः ।
 यतायुश्चैव विज्ञेया ब्राह्मणाः पङ्क्तिपावनाः ॥ १८६

पूर्वेद्यरपरेद्यर्वा आहकर्मस्युपस्थिते ।

निमन्त्रयेत त्रायरान् सम्यन्विमान् यथोदितान् ॥ १८७

निमन्त्रितो द्विजः पित्रेण नियतात्मा भवेत् सदा ।

न च च्छन्दांस्वधीवीत यत्न आहश्च तद्ववेत् ॥ १८८

निमन्त्रितान् हि पितर उपतिष्ठन्ति तान् द्विजान् ।

वायुवक्षानुगच्छन्ति तथासीनानुपासते ॥ १८९

केतितस्तु यथान्यायं ह्यश्वकथ्ये द्विजोत्तमः ।

कथञ्चिदप्यतिक्रामन् पापः श्रूकरतां व्रजेत् ॥ १९०

आमन्त्रितस्तु यः आह्ने वृषण्या सह मोदते ।

हातुर्यद् दुःकृतं किञ्चित्तत् सर्वं प्रतिपद्यते ॥ १९१

अक्राधनाः शौचपराः सततं ब्रह्मचारिणः ।

न्यस्तशस्त्रा महाभागाः पितरः पूर्वदेवताः ॥ १९२

यस्मादुत्पत्तिरेतेषां सर्वेषामप्यशेषतः ।

ये च यैरुपचर्याः स्युर्नियमैस्ताम्रिवोधत ॥ १९३

मनोर्हरण्यगर्भस्य ये मरीचादयः सुताः ।

तेषाञ्छीणां सर्वेषां पुत्राः पितृगणाः स्मृताः ॥ १९४

विराट्सुताः सोमसदः साध्यानां पितरः स्मृताः ।

अग्निष्वात्ताश्च देवानां मारीचा लोकविश्रुताः ॥ १९५

दैत्यदानवयक्षाणां गन्धर्वोरगरक्षसाम् ।

सुपर्णकिन्नराणाञ्च स्मृता बर्हिषदोऽग्निजाः ॥ १९६

सोमपा नाम विप्राणां क्षत्रियाणां हविर्भुजः ।

वैश्यानामाज्यपा नाम शूद्राणाम् सुकालिनः ॥ १९७

सोमपास्तु कवेः पुत्रा हविर्भन्तोऽङ्गिरःसुताः ।

पुत्रस्त्वस्याज्यपाः पुत्रा बशिष्ठस्य सुकालिनः ॥ १९८

अग्निदधानग्निदधान् काव्यान्वर्हिषदस्तथा ।
 अग्निष्वात्तांश्च सौम्यांश्च विप्राणामेव निर्हिषेत् ॥ १८८
 य एते तु गणा मुख्याः पितॄणां परिकीर्तितः ।
 तेषामपीह विज्ञेयं पुत्रषौघमनन्तकम् ॥ २००
 ऋषिभ्यः पितरो जाताः पितॄभ्यो देवदानवाः ।
 देवेभ्यस्तु जगत् सर्वं चरंस्थानसुपूर्वशः ॥ २०१
 राजतैर्भाजतैरेषामथवा राजतान्वितैः ।
 वार्य्यपि अहदा दत्तमक्षयायोपकल्पितैः ॥ २०२
 देवकार्याद्विजातानां पितृकार्य्यं विशिष्यते ।
 दैवं हि पितृकार्य्यं च पूर्वमाध्यायनं स्मृतम् ॥ २०३
 तेषामारक्षभूतन्तु पूर्वं दैवं नियोजयेत् ।
 रक्षांसि हि विबुध्मन्ति आहमारक्षवर्जितम् ॥ २०४
 दैवाद्वन्तं तदीहेत पित्राद्वन्तं न तद्भवेत् ।
 पित्राद्वन्तं त्वीहमानः क्षिप्रं नश्यति सान्वयः ॥ २०५
 शचिं देशं विविक्तञ्च गोमयेनोपक्षेपयेत् ।
 दक्षिणाप्रवणञ्चैव प्रवर्णेनोपपादयेत् ॥ २०६
 भवकाशेषु चोक्षेषु नदीतीरेषु चैव हि ।
 विविक्तेषु च तुष्यन्ति दत्तेन पितरः सदा ॥ २०७
 आसनेषुपक्लृप्तेषु वर्हिषत्सु ष्यक् ष्यक् ।
 उपसृष्टोदकान् सम्यग्विप्रांस्तानुपविशयेत् ॥ २०८
 अववेश्य तु तान् विप्रानासनेष्वनुगुप्सितान् ।
 गन्धभाण्यः सुरभिभिरर्क्षयेद्देवपूर्वकम् ॥ २०९
 तेषामुदकमानीय सपवित्रांस्तिलानपि ।
 अम्लौकुर्थादनुज्ञातो ब्राह्मणो ब्राह्मणैः सह ॥ २१०

अग्नेः सोमवमाभ्यां च कृत्वा प्यायनमादितः ।
 हविर्दानेन विधिवत्पचात्सस्तर्पयेत् पितॄन् ॥ २११
 अन्यभावे तु विप्रस्य पाण्यावेवोपपादयेत् ।
 वो ह्यग्निः स द्विजो विप्रैर्मन्त्रदर्शिभिरुच्यते ॥ २१२
 अक्रोधनान्सप्रसादान्बद्धव्यं तान् पुरातनान् ।
 लाक्रेत्याप्यायने सुक्तान् ग्राहदेवान् द्विजोत्तमान् ॥ २१३
 अपसव्यमग्नौ कृत्वा सर्वमाहूतपरिक्रमम् ।
 अपसव्येन हस्तेन निर्वपेदुदकं भुवि ॥ २१४
 त्रींस्तु तन्माहविः शेषात् पिण्डान् कृत्वा समाहितः ।
 औदकेनैव विधिना निर्वपेदक्षिणासुखः ॥ २१५
 न्युप्य पिण्डांस्ततस्तांस्तु प्रयतो विधिपूर्वकम् ।
 तेषु हर्भेषु तं हस्तं निखज्याक्ते पभागिनाम् ॥ २१६
 आचन्योदक् पराटल्य विरायम्य शनैरसून् ।
 पठतुं च नमस्तुत्यात् पितॄनेव च मन्त्रवित् ॥ २१७
 उदकं निमयेच्छेषं शनैः पिण्डान्तिकेभुजः ।
 अवजिघ्रे च तान् पिण्डान्यथान्युप्तान्समाहितः ॥ २१८
 पिण्डेभ्यस्त्वष्टिकां मावां समादायातु पूर्वशः ।
 तानेव विप्रानासीनान् विधिवत् पूर्वमाशयेत् ॥ २१९
 त्रिवमाणे तु पितरि पूर्वधामेव निर्वपेत् ।
 विप्रवद्वापि तं ग्राहं स्वर्गं पितरमाशयेत् ॥ २२०
 पिता यस्य तु वृक्षः स्याज्जीवेद्वापि पितामहः ।
 पितुः स नाम सङ्गीर्णं कोत्सयेत् प्रपितामहम् ॥ २२१
 पितामहो वा तच्छ्राद्धं भुञ्जीतेत्यब्रवीन्मनुः ।
 कामं वा समनुज्ञातः स्वयनेव समावरेत् ॥ २२२

तेषां दृष्ट्वा तु हस्तेषु सपवित्तं तिलोदकम् ।
 तत्पिण्डाग्रं प्रयच्छेत् स्वधैर्यामस्त्विति ब्रुवन् ॥ २२३
 याचिभ्यान्तूपसंगृह्य स्वयमन्नस्य वर्धितम् ।
 विप्रान्तिके पितॄन् ध्याशब्दनकैरुपनिधिपेत् ॥ २२४
 उभयोर्हस्तयोर्मुक्तं यदन्नमुपनीयते ।
 तद्विप्रलुम्पन्त्यसुराः सहसा दुष्टचेतसः ॥ २२५
 गुणांश्च सूपशाकाद्यान् पयो दधि घृतं मधु ।
 विन्यसेत् प्रयतः सम्यग्भूमावेव समाहितः ॥ २२६
 अन्नं भोज्यञ्च विविधं मूलानि च फलानि च ।
 दद्यानि चैव मांसानि पानानि सुरभीणि च ॥ २२७
 उपनीय तु तत् सर्वं शनकैः सुसमाहितः ।
 परिवेषयेत् प्रयतो गुणान्सर्वान्प्रचोदयन् ॥ २२८
 नास्त्रमापातयेज्जातु न कुप्येन्नाहतं वदेत् ।
 न पादेन स्पृशेदन्नं नचैतदयधूनयेत् ॥ २२९
 अन्नं गमयति प्रेतान् कोपोऽरीनन्तुं शूनः ।
 पादस्पर्शस्तु रक्षांसि दुष्कृतीनवधूननम् ॥ २३०
 यद् यद्दरोचेत् विप्रेभ्यस्तत्तद्दद्यादमतसरः ।
 ब्रह्मोद्याचक्रथा कुर्यात्पितृणामेतद्दीप्तितम् ॥ २३१
 स्वाध्यायं श्रावयेत् पितॄन् धर्मशास्त्राणि चैव हि ।
 अख्यानानीतिहासांश्च पुराणा निखिलानि च ॥ २३२
 हर्षं येदुवाच्यतांस्तुष्टो भोजयेच्च शनैः शनैः ।
 अवाद्येनासक्तश्चैतान् गुणैश्च परिचोदयेत् ॥ २३३
 व्रतस्यमपि दौर्हित्यं श्राद्धे यत्नेन भोजयेत् ।
 कुतपंचासने दद्यात् तिलैश्च पिण्डिरेणुमीम् ॥ २३४

त्रीणि श्राव्ये पवित्राणि दौहितः कुतपस्विताः ।
 त्रीणि चात्र प्रशंसन्ति शौचमक्रोधमत्वराम् ॥ २३५
 अत्युष्णं सर्वमन्नं स्याद्बुद्धीरंस्ते च वाग्यताः ।
 न च द्विजातयो ब्रूयुर्दात्र पृष्टाहविर्गुणान् ॥ २३६
 यावदुष्णं भवत्यन्नं यावदग्नन्ति वाग्यताः ।
 पितरस्तावदग्नन्ति यावन्नोक्ता हविर्गुणः ॥ २३७
 यदेष्टितशिरा भुङ्क्ते यद्भुङ्क्ते दक्षिणामुखः ।
 सोपानत्कस्यवद्भुङ्क्ते तच्चै रक्षांसि भुञ्जते ॥ २३८
 चायुष्मन्तश्च वराहश्च कुक्कुटः श्वा तथैव च ।
 रजस्वला च षण्मस्य नेत्रेरन्नग्नतो द्विजान् ॥ २३९
 होमं प्रदाने भोज्ये च यदेभिरभिवीक्ष्यते ।
 दैवे कर्मणि पित्रे वा तद्गच्छत्ययथातथम् ॥ २४०
 ब्राह्मेण शूकरो हन्ति पक्षवातेन कुक्कुटः ।
 श्वातु हृदिनिपातेन स्पर्शेनावरवर्णजः ॥ २४१
 खञ्जो वा यदि वा काणोदातुः प्रेथोऽपिवाभवेत् ।
 हिनातिरिक्तगात्रो वा तमप्यपनयेत् ततः ॥ २४२
 ब्राह्मणं भिक्षुकं वापि भोजनार्थमुपस्थितम् ।
 ब्राह्मणैरभ्यनुज्ञातः शक्तितः प्रतिपूजयेत् ॥ २४३
 सार्ववर्णिकमन्नाद्यं सन्नीयाम्नाय्य वारिणा ।
 समुत्सृजेद्भुक्तवतामग्नतो विकिरन् भुवि ॥ २४४
 असंस्कृतप्रसीतानां त्वाग्निनां कुक्षयोपिताम् ।
 अच्छिष्टं भागधेयं स्याद्दर्भेषु विकिरन् यः ॥ २४५
 अच्छेषणं भूमिगतमजिह्वास्याशठस्य च ।
 दासवर्गस्य तत् पित्रे भागधेयं प्रचक्षते ॥ २४६

आसपिण्डक्रियाकर्म द्विजातिः संस्थितस्य तु ।

न गन्धः सर्वथा वस्तु स विशुद्धो भवेन्नरः ॥ २४७

सहपिण्डक्रियायान्तु कृतायामस्य धन्यतः ।

अनयैवावृता कार्थं पिण्डनिर्वपणं सुतैः ॥ २४८

आहं भुक्ता य उच्छिष्टं दृषलाय प्रयच्छति ।

स मूढो नरकं याति कालसूत्रमवाक्शिराः ॥ २४९

आहभुग् दृषलातल्पं तदहुर्योऽधिगच्छति ।

तस्याः पुरीषे तन्मांसं पितरस्तस्य शिरते ॥ २५०

दृष्ट्वा स्वदितमित्येवं तप्तानाचामयेत् ततः ।

आचान्तांश्चानुजानीयादभि भो रम्यतामिति ॥ २५१

स्वधास्वित्येव तं ब्रूयुवाह्मणास्तदनन्तरम् ।

स्वधाकारः परा ह्याशीः सर्वेषु पितृकर्मसु ॥ २५२

ततो भुक्तवतां देधामन्नश्रेष्ठं निवेदयेत् ।

यथा ब्रूयुस्तथा कुर्यादनुज्ञातस्ततो द्विजैः ॥ २५३

पित्रेऽस्वदितमित्येवं वाच्यं गोष्ठे तु सञ्च्युतम् ।

सम्पन्नमित्यभ्युदयेदैवेरुचितमित्यपि ॥ २५४

अपराह्मस्तथा दर्भा वास्तुसम्पादनं तिलाः ।

सृष्टिच्छृष्टिर्द्विजाश्चाग्राः आहकर्मसु सम्पदः ॥ २५५

दर्भाः पवित्त्वं पूर्वाह्णे हविष्याणि च सर्वशः ।

पवित्त्वं यच्च पूर्वोक्तं विज्ञेया हव्यसम्पदः ॥ २५६

मुन्यन्नानि पयः सोमो मांसं यच्चानुपस्कृतम् ।

अक्षारलवणं चैव प्रकृत्या हविरुच्यते ॥ २५७

विस्मज्य ब्राह्मणांस्तांस्तु नियतो वाग्व्यतः शशिः ।

हस्त्रिणां दिशमाकाङ्क्षन्त्याचेतेमान्वरानुपितृन् ॥ २५८

दातारो नोऽभिवर्धन्तां वेदाः सन्ततिरेव च ।
 अथा च नो माध्यगमद्वन्द्वेयं च नोऽस्त्विति ॥ २५८
 एवं निर्वपणं कृत्वा पिण्डांस्तद्वदनन्तरम् ।
 गां विप्रमज्जमग्निं वा प्राशयेदप्सु वा क्षिपेत् ॥ २५९
 पिण्डनिर्वपणं केचित् पुरस्तादेव कूर्वते ।
 वयोभिः स्वाद्वन्त्यन्ये प्रक्षिपन्त्यनलेऽप्सु वा ॥ २६०
 पतिव्रता धर्मपत्नी पितृपूजनतत्परा ।
 मध्यमन्तु ततः पिण्डमद्यात् सम्यक् सुतार्थिनी ॥ २६१
 आमुषन्तं सुतं सुते यशोमेधासमन्वितम् ।
 धनवन्तं प्रजावन्तं सात्त्विकं धार्मिकं तथा ॥ २६२
 प्रसाद्य हस्तावाचम्य ज्ञातिप्राथं प्रकल्पयेत् ।
 ज्ञातिभ्यः सत्कृतां दत्त्वावानधवानपि भोजयेत् ॥ २६३
 उच्छेषणन्तु तत् तिष्ठेद्दयावद्विप्रा विसर्जिताः ।
 ततो गृहवर्तिं कुर्यादिति धर्मो व्यवस्थितः ॥ २६४
 हविर्यच्चिररात्राय यज्ञानन्ध्याय कल्पते ।
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 तिलैर्व्रीहिवैर्माषैरग्निर्मूलफलेन वा ।
 दत्तेन मासं प्रीयन्ते विधिवत् पितरो वृणाम् ॥ २६६
 द्वौ मासौ मत्स्यमांसिन व्रीन् मासान् हारिणेन तु ।
 चीरम्ब्रेणाय चतुरः शाकुनेनाथ पञ्च वै ॥ २६७
 पक्ष्मासांश्चागमांसिन पार्षतेन च सप्त वै ।
 अष्टावेणस्य मांसिन रौरवेण नवैव तु ॥ २६८
 दध मासांस्तु तृयन्ति वराहमहिषाभिधैः ।
 शयकूर्मयोस्तु मांसिन मासानेकादशैव तु ॥ २६९

सैवत्सरन्तु गव्येन पयसा पायसेन च ।
 वार्ध्नीणस्य मासेन तृप्तिर्द्वादशवार्षिकी ॥ २७१
 कालशाकं महाशल्काः खड्गलोहामिषं मधु ।
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 यत्किञ्चिन्नधुना मिश्रं प्रदद्यात् तु त्रयोदशीम् ।
 तदप्यक्षयमेव स्याद्वर्षासु च मघासु च ॥ २७३
 अपि नः स कुले जायादूयो नो दद्यात् त्रयोदशीम् ।
 पायसं मधुसर्पिर्भ्यां प्राक्छाये कुञ्जरस्य च ॥ २७४
 यद्वयहाति विधिवत् सम्यक्श्राद्धसमन्वितः ।
 तत् तत् पितृणां भवति परत्नान्तमक्षयम् ॥ २७५
 कृण्वन्ने दशम्यादौ वर्जयित्वा चतुर्दशीम् ।
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 युक्षु कुर्वन् दिनर्क्षेषु सर्वान् कामान् समश्रुते ।
 अयुक्षु तु पितॄन् सर्वान् प्रजांप्राप्नोति पुष्कलाम् ॥ २७७
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 तथा श्राद्धस्य पूर्वाङ्गादपराङ्गो विशिष्यते ॥ २७८
 प्राचीनावीतिना सम्यगपसव्यमतन्द्रिणा ।
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 रात्रौ श्राद्धं न कुर्वीत राक्षसी कीर्त्तिता हि सा ।
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 न पैत्ययज्ञियो होमो लौकिकोऽग्नौ विधीयते ।
 न दर्शनं विना श्राद्धमाहिताग्नेर्द्विजन्मनः ॥ २८२

वदेव तर्पयत्यग्निः पितॄन् खात्वा द्विजोत्तमः ।
 तेनैव कृतज्ञमाप्नोति पितृयज्ञक्रियाफलम् ॥ २८१
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 एतद्वाऽभिहितं सर्वं विधानं पांचयज्ञिकम् ।
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चतुर्थोऽध्यायः ।

चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विजः ।
 द्वितीयमायुषो ज्ञानं कृतदारो गृहे वसेत् ॥ १
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 वा दृष्टिस्तां समाख्याय विप्रो जीवेदनापदि ॥ २
 वात्सामात्रप्रसिद्धार्थं स्वैः कर्मभिरगर्हितैः ।
 अक्लेबेन शरीरं त्य कुर्यात् धनमंचयम् ॥ ३
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 सत्यादृताख्यया वापि न श्रद्धया कदाचन ॥ ४
 ऋतमुच्छशिशं ज्ञेयमश्नतं स्यादद्याचितम् ।
 चतस्तु याचितं भैक्षं प्रमृतं कर्षणं स्मृतम् ॥ ५

सत्यावृतम् वाणिज्यं तेन चैवापि जीयते ।
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 त्र्यहैहिको वापि भवेदश्वस्तनिक एव वा ॥ ७
 चतुर्णामपि चैतेषां द्विजानां गृहमेधिनाम् ।
 ज्यायान् परःपरो ज्ञेयो धर्मतो लोकजित्तमः ॥ ८
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 द्वाभ्यामेकचतुर्थस्तु ब्रह्मसत्वेण जीवति ॥ ९
 वर्त्तयञ्च शिलोज्झाभ्यामग्निहोत्रपरायणः ।
 दूष्टीः पार्वीयनान्तीयाः केवला निर्वपेत् सदा ॥ १०
 न लोकवृत्तं वर्त्तते हस्तिहतोः कथञ्चन ।
 अजिह्वाभ्युष्ठां शुभां जीवेद्ब्राह्मणजीविकाम् ॥ ११
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 सन्तोषमूलं हि सुखं दुःखमूलं विपर्ययः ॥ १२
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 स्वर्ग्यावुच्ययश्च आनि व्रतानीमानि धारयेत् ॥ १३
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 तद्वि कुर्वन् यथाशक्ति प्राप्नोति परमां गतिम् ॥ १४
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 वेशवाग् बुद्धिसारूप्यमाचरन् विचरेद्दिह ॥ १८
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 अनीहमानाः सततमिन्द्रियेष्वेव जुह्वति ॥ २२
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 ज्ञानेनैवापरे विप्रा यजन्त्येतैर्मखैः सदा ।
 ज्ञानमूलां क्रियामेषां पश्यन्तो ज्ञानचक्षुषा ॥ २४
 अग्निहोत्रं च जुहुयादाद्यन्ते द्युनिशोः सदा ।
 दर्शनं ब्राह्मणान्ते पौर्णमासेन चैव हि ॥ २५
 शत्यान्ते नवग्रह्येद्या तयर्त्यन्ते द्विजोऽध्वरैः ।
 पशुना त्वयनस्यादौ समान्ते सौमिकैर्मग्नैः ॥ २६
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 नवाग्रमद्यान्मांसं वा दीर्घमायुर्जिजीविषुः ॥ २७
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चापण्डिनो विकर्मस्थान् वैङ्गालव्रतिकान् शठान् ।
 चैतुकान् वकट्पत्तींश्च वासनालेणापि नार्हयेत् ॥ ३०
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 राजातो घनमन्विच्छेत् संदीदन् स्नातकः क्षुधा ।
 याज्यन्तेवासिनोर्वापि न त्वन्यत इति स्थितिः ॥ ३३
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 न जीर्णमलवहासा भवेच्च विभवे सति ॥ ३४
 क्लृप्तकेशनखश्मश्रुर्दान्तः शुक्ताम्बरः शुचिः ।
 स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च ॥ ३५
 वैष्णवीं धारयेद्दूयष्टिं सोदकं च कमण्डलुम् ।
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 न लङ्घयेद्दत्तसतन्वीं न प्रधावेच्च वर्धति ।
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 समानशयने चैव न शयीत तथा सह ॥ ४०
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तां विवर्जयतस्तस्य रजसा समभिप्लुताम् ।
 प्रघ्नातेजोवर्षं चक्षुराद्युच्चैव प्रवर्धते ॥ ४२
 नाश्रीयाद्गार्ह्यया सार्धं नैनामीचेत चाश्रतौम् ।
 क्षुवतीं जृम्भमाणां वा नचासीनां यथासुखम् ॥ ४३
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 न पश्येत् प्रसवन्तीं च तेजस्कामो द्विजोत्तमः ॥ ४४
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 न मूर्ध्नि पथि कुर्वीत न भक्षानि न गोवर्धने ॥ ४५
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 न जीर्णदेधायतने न वस्त्राङ्गी कदाचन ॥ ४६
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 न कदाचन कुर्वीत विष्णुमूलस्य विसर्जनम् ॥ ४८
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 दक्षिणाभिमुखो रात्रौ सन्ध्योश्च यथा दिवा ॥ ५०
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 यथासुखसुखः कुर्यात् प्राणवाधभयेषु च ॥ ५१
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 प्रतिगां प्रतिवातं च प्रघ्ना नश्यति मेषतः ॥ ५२
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 न निशान्ते परिश्रान्तो ब्राह्माधीत्य पुनः स्वयेत् ॥ ८९
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न स्नानमाचरेद्भुक्ता नातुरो न महानिधिः ।

न वासोभिः सहाजस्रं नाविज्ञाते जलाशये ॥ १२९

देवतानां गुरो राघ्नः स्नातकार्थ्ययोस्तथा ।

नाक्रामेत् कामतण्ड्यां वभ्रूणो ढीक्षितस्य च ॥ १३०

मध्यन्दिनेऽर्द्धरात्रे च श्राद्धं भुक्ता च सामिषम् ।

सम्ययोद्भवयोश्चैव न सेवेत चतुष्पथम् ॥ १३१

उद्वर्तनमपन्नानं विण्मूत्रे रक्तमेव च ।

श्लेष्मानिहूतवान्तानि नाधितिष्ठेत्तु कामतः ॥ १३२

वैरिणं नोपसेवेत सहायं चैव वैरिणः ।

अधार्भिकं तत्स्करं च परस्यैव च योपितम् ॥ १३३

न होदृश्यमनायुथं लोके किञ्चन विद्यते ।

यादृशं पुरुषस्येह परदारोपसेवनम् ॥ १३४

क्षत्रियं चैव सर्पं च ब्राह्मणं च बहुश्रुतम् ।

नावमन्येत वै भूणुः क्षयानपि कदाचन ॥ १३५

एतन्नयं हि पुरुषं निर्द्वेदवमानितम् ।

तस्मादेतन्नयं नित्यं नावमन्येत बुद्धिमान् ॥ १३६

नात्मानमवमन्येत पूर्वाभिरसद्यद्विभिः ।

आद्यत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम् ॥ १३७

सत्यं ब्रूयात् प्रियं व्रूयान्नब्रूयात् सत्यमप्रियम् ।
 प्रियं च नावृतं ब्रूयादेष धर्मः समातनः ॥ ११८
 भद्रं भद्रमिति ब्रूयाद्भद्रमित्येव वा वदेत् ।
 शुष्कवेरं विवादं च न कुर्यात् केनचित् सह ॥ ११९
 नातिक्रुष्यं नातिसायं नातिमध्यन्दिने स्थिते ।
 नाज्ञातेन समं गच्छेन्नैको न वृषलैः सह ॥ १२०
 हीनाङ्गानतिरिक्ताङ्गान् विद्याहीनान् वयोऽधिकान् ।
 वपद्रव्यविहीनांश्च जातिहीनांश्च नाद्धिपेत् ॥ १२१
 न स्पृशेत् पाणिनोच्छिष्टो विप्रो गोव्राह्मणानलान् ।
 न चापि पश्येदशुचिः सुस्थोऽज्योतिर्गणान् दिवि ॥ १२२
 स्पृष्टै तानशुचिर्नित्यमङ्गिः प्राणानुपस्पृशेत् ।
 गात्राणि चैव सर्वाणि नाभिं पाणितलेन तु ॥ १२३
 अनातुरः स्वानि खानि न स्पृशेदनिमित्ततः ।
 रोमाणि च रजस्यानि सर्वाण्येव विवर्जयेत् ॥ १२४
 मङ्गलाचारयुक्तः स्यात् प्रयतात्मा जितेन्द्रियः ।
 जपेच्च जुहुयाच्चैव नित्यमग्निमतन्द्रितः ॥ १२५
 मङ्गलाचारयुक्तानां नित्यं च प्रयतात्मनाम् ।
 जपतां जुहुतांचैव विनिपातो न विद्यते ॥ १२६
 वेदमेवाभ्यसेन्नित्यं यथाकालमतन्द्रितः ।
 तं ह्य आहुः परं धर्ममुपधर्माऽन्य उच्यते ॥ १२७
 वेदाभ्यासेन सततं शौचेन तपसैव च ।
 अद्रोहेण च भूतानां जातिं स्मरति पौर्विकोम् ॥ १२८
 पौर्विकीं संस्मरन् जातिं ब्रह्मैवाभ्यस्यते पुनः ।
 ब्रह्माभ्यासेन चाजस्रमनन्तं सुखमश्नुते ॥ १२९

स्वावितान् शान्तिहोमांश्च कुर्यात् पर्वसु नित्यशः ।
 पितृंश्चैवाष्टकास्थर्च्यन्नित्यमन्वष्टकासु च ॥ १५०
 दूरादावसथान्मूत्रं दूरात् पादावसेचनम् ।
 उच्छिष्टानां निषेकं च दूरादेव समाचरेत् ॥ १५१
 मैत्रं प्रसाधनं स्नानं दन्तधावनमञ्जनम् ।
 पूर्वाह्न एव कुर्वीत देवतानां च पूजनम् ॥ १५२
 दैवातान्यभिगच्छेत्तु धार्मिकांश्च द्विजोत्तमान् ।
 ईश्वरं चैव रक्षार्थं गुरुनेव च पर्वसु ॥ १५३
 अभिवाद्येद्दृष्टांश्च दद्याच्चैवासनं स्वकम् ।
 कृताञ्जलिं रुपासीत गच्छतः पृष्ठतोऽन्वितात् ॥ १५४
 श्रुतिस्मृत्युदितं सम्यङ्निबद्धं स्त्रेषु कर्मसु ।
 धर्ममूलं निषेवेत सदाचारमतन्द्रितः ॥ १५५
 आचाराक्षभते ज्ञायुराचारादीप्सिताः प्रजाः ।
 आचारादनमज्ज्यमाचारो हन्त्यलक्षणम् ॥ १५६
 दुराचारो हि पुरुषो लोकेऽभवति निन्दितः ।
 दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥ १५७
 सर्वलक्षणहीनोऽपि यः सदाचारवान्वरः ।
 अहधानोऽनसूयश्च श्रुतं वर्पाणि जीवति ॥ १५८
 यद्व्यत् परवशं कर्म तत्तद्यत्नेन वर्जयेत् ।
 यद्व्यक्षामवशं स्यात्तत्तत् सेवेत यत्नतः ॥ १५९
 सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।
 एतद्विद्यात् समासेन लक्षणं सुखदुःखयोः ॥ १६०
 यत् कर्म कुर्वतोऽस्य स्यात् परितोषोऽन्तरात्मनः ।
 तत् प्रयत्नेन कुर्वीत विपरीतं न वर्जयेत् ॥ १६१

आचार्यश्च प्रवक्तारं पितरं मातरं गुरुम् ।

न हिंस्याद्ब्राह्मणान् गांश्च सर्वांश्चैव तपस्विनः ॥ १४२

नास्ति क्वं वेदनिन्दां च देवतानां च कुत्सनम् ।

द्वेषं हर्षं च मानं च क्रोधं तैश्चैव वर्जयेत् ॥ १४३

परस्य दण्डं नोद्वेष्टेत् क्रुद्धो नैव निपातयेत् ।

अन्यच्च पुत्राच्छिष्याद्वा शिष्टार्थं ताडयेत्तु तौ ॥ १४४

ब्राह्मणायावगूयैव द्विजातिवधकाम्यया ।

शतं वर्षाणि तामिच्छे नरके परिवर्त्तते ॥ १४५

ताडयित्वा तृणेनापि संरन्धान्मतिपूर्वकम् ।

एकविंशतिमाजातीः पापयोनिषु जायते ॥ १४६

असुख्यमानस्योत्पाद्य ब्राह्मणस्याऽऽगृहगतः ।

दुःखं सुमहदाप्नोति प्रेत्याप्राज्ञतया नरः ॥ १७

शोणितं यावतं पान्शून् संगृह्णाति महीतलात् ।

तावतोऽद्भानसुषान्यैः शोणितोत्पादकोऽद्यते ॥ १४८

न कदाचिद्विजे तस्माद्विद्वानवगुरेदपि ।

न ताडयेत्तृणेनापि न गात्रात् स्त्रावयेदसृक् ॥ १४९

अधार्मिको नरो वोहि यस्य चाप्यशृतं धनम् ।

हिंसारतश्च यो नित्यं नेहासौ सुखमेधते ॥ १५०

न सोदक्षपि धर्मेण मनोऽधर्मं निवेशयेत् ।

अधार्मिकाणां पापानामाशु पश्यन् विपर्ययम् ॥ १५१

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।

शनैरावर्त्तमानस्तु कर्त्तुर्भूलानि हन्तति ॥ १५२

यदि नात्मनि पुत्रेषु न चेत् पुत्रेषु नमृषु ।

न त्वेव तु हतोऽधर्मः कर्त्तुर्भवति निष्फलः ॥ १५३

अधर्मैधते तावत्ततो भद्राणि पश्यति ।

ततः सपत्नान् जयति समूलस्तु विनश्यति ॥ १७४

सत्यधर्मार्थवृत्तेषु शौचे चैवा रमेत् सदा ।

शिथ्यांश्च शिथ्यान्मरणं वाग्वाह्मदरसंयतः ॥ १७५

परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।

धर्मचाप्यसुखोदकं लोकविक्रुष्टमेव च ॥ १७६

न पाणिपादचपलो न नेत्रचपलोऽङ्गुः ।

न स्यादाक्चपलस्यैव न परद्रोहकर्मधीः ॥ १७७

येनास्य पितरो याता येन याताः पितामहाः ।

तेन यायात् सतां मार्गं तेन गच्छच्चरिष्यते ॥ १७८

ऋत्विक्पुरोहिताचार्यैर्मातुलातिथिसंश्रितैः ।

बालवृद्धातुरैर्वैद्यैर्ज्ञातिसम्बन्धिवान्धवैः ॥ १७९

मातापितृभ्यां यामीभिर्भ्रात्रा पुत्रेण भार्यया ।

दुहित्रा दासवर्गेण विवादं न समाचरेत् ॥ १८०

एतैर्विवादान् सन्त्यज्य सर्वपापैः प्रमुच्यते ।

एभिर्जितैश्च जयति सर्वान् लोकानिमान् गृह्णी ॥ १८१

आचार्यो ब्रह्मलोकेशः प्राजापत्ये पिता प्रभुः ।

अतिथिस्त्रिन्द्रलोकेशो देवलोकस्य चर्त्विजः ॥ १८२

यामयोऽप्सरसां लोके वैश्वदेवस्य बान्धवाः ।

सम्बन्धिनो ह्यपां लोके पृथिव्यां मातृमातुलौ ॥ १८३

आकाशेऽास्तु विज्ञेया बालवृद्धकृष्णातुराः ।

भ्राता ज्येष्ठः समः पिता भार्या पुत्र स्वका तनुः ॥ १८४

दाया स्त्री दासवर्गश्च दुहिता कृपणं परम् ।

तन्मादेतैरधिष्ठितः सहितासंज्वरः सदा ॥ १८५

प्रतिग्रहसमर्थोऽपि प्रसङ्गं तत्र वर्जयेत् ।
 प्रतिग्रहेण ह्यत्याशं ब्राह्मं तेजः प्रशाम्यति ॥ १८६
 न द्रव्याणामविज्ञाय विधिं धर्म्यं प्रतिग्रहे ।
 माघः प्रतिग्रहं कुर्यादवसीदन्नपि क्षुधा ॥ १८७
 हिरण्यं भूमिमश्वं नामन्नं वासस्तिलान् घृतम् ।
 प्रतिगृह्णन्नविद्वांस्तु भस्मीभवति दातृवत् ॥ १८८
 हिरण्यमायुरमञ्च भूगौश्चाप्योषतस्तानुम् ।
 अश्वश्चक्षुस्त्वचं वासो घृतं तेजस्तिलाः प्रजाः ॥ १८९
 अतपास्त्वमधीयानः प्रतिग्रहकचिर्द्विजः ।
 अश्वस्यश्रुवेनेव सह तेनैव मज्जति ॥ १९०
 तस्मादविद्वान्विभियाद्यस्मात् तस्मात् प्रहिग्रहात् ।
 खल्वप्येनाप्यविद्वान् हि पङ्के गौरिव सीदति ॥ १९१
 न वार्यपि प्रयच्छेत्तू वैङ्गालव्रतिके द्विजे ।
 न वक्त्रव्रतिके विप्रे नावेदविदि धर्मवित् ॥ १९२
 त्रिष्वप्येतेषु दत्तं हि विधिनाप्यर्जितं धनम् ।
 दातुर्भवत्यनर्थाय परब्राह्मणेव च ॥ १९३
 यथा प्लवनौपलेन निमज्जत्युदके तरन् ।
 तथा निमज्जतोऽधस्तादग्नौ दातृप्रतीच्छकौ ॥ १९४
 धर्मध्वजी सद्दालुव्यश्वाश्विको लोकदम्भकः ।
 वैङ्गालव्रतिको ज्ञेयो हिंस्रः सर्वाभिसन्धकः ॥ १९५
 अधोदृष्टिर्नैकृतिकः स्वार्थसाधनतत्परः ।
 शठो मिथ्याविनीतश्च वक्त्रव्रतचरो द्विजः ॥ १९६
 ये वक्त्रव्रतिनो विप्रा ये च मार्जारलिङ्गिनः ।
 ते पतन्यन्वतामिह तेन पापेन कर्मणा ॥ १९७

न धर्मस्यापदेगेन पापं कृत्वा व्रतं चरेत् ।
 व्रतेन पापं प्रच्छाद्य कुर्वन् स्त्रीशूद्रदम्भनम् ॥ १८८
 पेत्येह चेदृशा विप्रा गच्छन्ते ब्रह्मवादिभिः ।
 कृशनाचरितं यच्च व्रतं रक्षांसि गच्छति ॥ १८९
 अलिङ्गी लिङ्गिवेशेन यो वृत्तिमुपजीवति ।
 स लिङ्गिनां हरत्येनस्तिर्यग्योनौ च जायते ॥ २००
 परकीयनिपानेषु न स्नायाच्च कदाचन ।
 निपानकर्तुः स्नात्वा तु दुष्कृतांशेन लिप्यते ॥ २०१
 यानशय्यासनाभ्यस्य कूपोद्यानगृहाणि च ।
 अदभान्युपयुञ्जान एनसः स्नात्तुरीयभाक् ॥ २०२
 नदीषु देवखातेषु तडागेषु सरःसु च ।
 स्नानं समाचरेन्नित्यं गर्तप्रस्रवणेषु च ॥ २०३
 यमान् संवेत सततं न नित्यं नियमान् ध्रुवः ।
 यमान् पतलकुर्वाणो नियमान् केवलान् भजन् ॥ २०४
 नाश्रित्वियतते यज्ञे ग्रामयाजिहृते तथा ।
 स्त्रिया क्लोवेन च हुते भुञ्जीत ब्राह्मणः क्वचित् ॥ २०५
 अग्नीकमेतत् साधूनां यत्र जुह्वत्यमीं हविः ।
 प्रतोपमेतद्देवानां तस्मात्तत् परिवर्जयेत् ॥ २०६
 मत्तक्रुद्धातुराणां च न भुञ्जीत कदाचन ।
 केशकीटावपन्नं च पदासृष्टं च कामतः ॥ २०७
 भ्रूणघ्नावेक्षितंचैव संस्पृष्टश्चाप्युदकयया ।
 पतत्रिणावलीढश्च शुना भस्मृष्टमेव च ॥ २०८
 गवा चान्नमुपघ्रातं घुष्टान्नं च विशेषतः ।
 गणान्नं गणिकान्नं च विदुषा च जुगुप्सितम् ॥ २०९

स्नेनगायनयोश्चात्रं तक्ष्णोवाहुंषिकस्य च ।
 हीक्षितस्य कदर्यस्य बहस्य निगडस्य च ॥ २१०
 अभिशस्तस्य घण्टस्य पुंश्चत्या दाभिकस्य च ।
 शुक्लं पर्युषितं चैव शूद्रस्योच्छिष्टमेव च ॥ २११
 विकित्वासस्य चगयोः कुरस्योच्छिष्टभोजिनः ।
 उद्राजं सूतिकाञ्चं च पर्याप्तान्तमनिर्द्दशम् ॥ २१२
 अन्निर्द्दशं दत्तामांसमपीरायाश्च योषितः ।
 द्विपदम् नगर्यं च पत्तितात्रभवच्छतम् ॥ २१३
 पिण्डान्ततिनोश्चात्रं क्रतुविक्रयिणस्तथा ।
 शैलूषतुन्नकायात्रं कृतन्नस्यान्नमेव च ॥ २१४
 कर्मारस्य निषादस्य रङ्गावतारकस्य च ।
 सुवर्णकर्तुर्वणस्य शस्त्रविक्रयिणस्तथा ॥ २१५
 भ्रवतां शौण्डिकानाञ्च चेलनिर्णोजकस्य च ।
 रञ्जकस्य वृशंसस्य यस्य चोपपत्तिर्गृहे ॥ २१६
 स्थान्ति ये चोपपत्तिं स्त्रीजितानाञ्च सर्वशः ।
 अनिर्द्दशं च प्रेतान्नमनुष्टिकरमेव च ॥ २१७
 राजात्रं तेजसादत्ते शूद्रात्रं ब्रह्मवर्चसम् ।
 आयुः सुवर्णकारात्रं यशःचर्मावकर्त्तिनः ॥ २१८
 कारुकात्रं प्रजां हन्ति बलं निर्णोजकस्य च ।
 गणात्रं गणिकात्रश्च लोकेभ्यः परिक्रान्तति ॥ २१९
 पूयंचिकित्सकस्यात्रं पुंश्चत्यास्त्वन्नमिन्द्रियम् ।
 विष्ठा बर्हृषिकस्यात्रं शस्त्रविक्रयिणोमलम् ॥ २२०
 यएतेऽग्रे त्वभोज्यान्नाः क्रमशः परिकीर्त्तिताः ।
 तेषां त्वगस्थिरोमाणि वदन्त्यत्रं मनीषिणः ॥ २२१

भुक्ताऽतोऽन्यतमत्याजममत्या क्षपणं व्रजम् ।
 मत्या भुक्ताचरेत् कृच्छ्रं रेतोविण्मूत्रमेव च ॥ २२२
 नाद्याच्छ्रद्दस्य पक्वान् विद्वानश्राद्धिनोद्विज ।
 आददीताममेवास्मादवृत्तावेकरात्रिकम् ॥ २२३
 ओत्रियस्य कर्दयस्य वदान्यस्य च वार्द्धधेः ।
 मीमांसित्वोभयं देवाः सममन्नमकल्पयन् ॥ २२४
 तान् प्रजापतिराहेत्य माह्वद्वं विषमं समम् ।
 अद्यापृतं वदान्यस्य हतमश्रयेतरत् ॥ २२५
 अश्रयेष्टं च पूर्णं च नित्यं कुर्यादतन्द्रितः ।
 अद्याकृते ह्यक्षये ते भवतः स्वागतैर्जनः ॥ २२६
 दानधर्मं निषेवेत नित्यमैष्टिकपौर्त्तिकम् ।
 परितुष्टेन भावेन पात्रमासाद्य यत्नितः ॥ २२७
 यत्किञ्चिदपि दातव्यं याचितेनानसूयया ।
 उत्पत्त्यते हि तत्पात्रं यत्तारयति सर्वतः ॥ २२८
 वारिदस्तृप्तिमाप्नोति सुखमक्षय्यमन्नदः ।
 तिलप्रदः प्रजामिष्टां दीपदस्तुरुक्तमम् ॥ २२९
 भूमिदो भूमिमाप्नोति दीर्घमाशुर्हिरण्यदः ।
 गृहदोऽग्राणि वेश्मानि रुध्यदीरुपसुत्तमम् ॥ २३०
 वासोदश्चन्द्रसालोक्यमश्विसालोक्यमश्वदः ।
 अनडुहः श्रियं पुष्टां गोदो ब्रध्नत्य पिष्टपम् ॥ २३१
 यानशय्याद्गो भार्यामैश्वर्यमभयप्रदः ।
 धान्यदः शाश्वतं सौख्यं ब्रह्मदो ब्रह्मसार्द्धिताम् ॥ २३२
 सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।
 आर्यैर्नगोमह्वीवासंस्तिलकांचनं सर्पिषाम् ॥ २३३

येन येन तु भावेन यद्वहानं प्रयच्छति ।
 तत्तत्तेनैव भावेन प्राप्नोति प्रतिपूजितः ॥ २३४
 योऽर्चितं प्रतिगृह्णाति ददात्यर्चितमेव च ।
 तावुभौ गच्छतः स्वर्गं नरकान्तु विपर्यये ॥ २३५
 न विस्मयेत तपसा बदेदिष्टा च नावृतम् ।
 नात्तोऽप्यपवदेदिप्रान्न दत्त्वा परिकीर्त्तयेत् ॥ २३६
 यज्ञोऽवृतेन क्षरति तपः क्षरति विस्मयात् ।
 आसुर्विप्रापवादेन दानं च परिकीर्त्तनात् ॥ २३७
 धर्मं शनैः सच्चिनुयादस्मीकमिव पुत्तिकाः ।
 परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥ २३८
 नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।
 न पुत्रदारं न ज्ञातिर्धर्मं स्तिष्ठति केवलः ॥ २३९
 एकः प्रजायते जगद्वेकएव प्रलीयते ।
 एकोऽनुभुङ्क्ते सुखातमेकएव च दुष्कृतम् ॥ २४०
 स्रुतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।
 विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥ २४१
 तस्माद्धर्मं सहायार्थं नित्यं सच्चिनुयाच्छनैः ।
 धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥ २४२
 धर्मप्रदानं पुरुषं तपसा हतकिंस्त्रिषम् ।
 परलोकं नयत्याशु भास्वन्तं खशरीरिणम् ॥ २४३
 उत्तमैरुत्तमैर्नित्यं सम्बन्धानाचरेत् सह ।
 निनोषुः कुलमुत्कर्षमधमानधमांस्त्यजेत् ॥ २४४
 उत्तमानुत्तमान् गच्छन् हीनान् हीनांश्च वर्जयन् ।
 ब्राह्मणः श्रेष्ठतामेति प्रत्यवायेन शूद्रताम् ॥ २४५

इदकारो चतुर्हन्तः क्रूराचारैरसंवसन् ।

अहिंसां दमदानाभ्यां जयेत् स्वर्गं तथाव्रतः ॥ २४६

एधोदकं मूलफलमंत्रमभ्युद्यतंच यत् ।

सर्वतः प्रतिगृहीयान्मध्याभयदक्षिणाम् ॥ २४७

आहताभ्युद्यतां भिक्षां पुरस्तादप्रचोदिताम् ।

मेने प्रजापतिर्ग्राह्यामपि दुष्कृतकर्मणः ॥ २४८

नाग्नन्ति पितरस्तस्य दशवर्षाणि पञ्च च ।

नच इव्यं वहत्यग्निर्यस्मामभ्यवमन्यते ॥ २४९

अय्यां गृहान् कुशान् गन्धानपः पुष्यं मनीन्दधि ।

धाना मत्स्यान् पयो मांसं शाकश्चैव न निर्णुदेत् ॥ २५०

गुरुन् भृत्यांश्चोज्जिहीर्षन्नर्चिषन् देवतातिथीन् ।

सर्वतः प्रतिगृहीयान्नतु तृप्येत् स्वयन्ततः ॥ २५१

गुरुषु त्वभ्यतीतेषु विना वा तैर्गृहं वसन् ।

आत्मनो वृत्तिमन्विच्छन् गृहीयात् साधुतः सदा ॥ २५२

आर्चिकः कुलमित्रंच गोपालो दासनापितौ ।

एते शूद्रेषु भोज्यान्ना यच्चात्मानं निवेदयेत् ॥ २५३

यादृशोऽस्य भवेदात्मा यादृशंच चिकीर्षितम् ।

यथा चोपचरेदेनं तथात्मानं निवेदयेत् ॥ २५४

योऽन्यथा सन्तमात्मानमन्यथा सत्सु भाषते ।

स पापकृत्तमो लोके स्तेन आत्मापहारकः ॥ २५५

वाच्यार्थानियताः सर्वे वाङ्मूला वाग्बिनिःसृताः ।

तान्तु यः स्तेनयेद्वाचं स सर्वस्तेयकृत्तरः ॥ २५६

महर्षिपितृदेवानां गत्वानृण्यं यथाविधि ।

पुत्रे सर्वे समासज्य वसेन्नाभ्यक्ष्यमाश्रितः ॥ २५७

एकाकी चित्तयेन्नित्यं विविक्ते हितमात्मनः ।
 एकाकी चित्तयानोहि परं श्रेयोऽधिगच्छति ॥ २५८
 एषोदिता गृहस्थश्च वृत्तिर्विप्रस्य शाश्वती ।
 स्नातकव्रतकल्पश्च सत्त्ववृद्धिकरः शुभः ॥ २५९
 अनेन विप्रो वृत्तेन वर्त्तयन् वेदशास्त्रवित् ।
 व्यपेतकल्मषो नित्यं ब्रह्मलोके महीयते ॥ २६०
 इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायां
 चतुर्थोऽध्यायः ॥ ४

पञ्चमोऽध्यायः ।

श्रुत्वैतानृषयो धर्मान् स्नातकस्य यथोदितान् ।
 इदमूचुर्महात्मानमनलप्रभञ्जं भृगुम् ॥ १
 एवं यथोक्तं विप्राणां स्वधर्ममनुतिष्ठताम् ।
 कथं मृत्युः प्रभवति वेदशास्त्रविदां प्रभो ॥ २
 स तानुवाच धर्मात्मा महर्षीन् मानवो भृगुः ।
 श्रूयतां येन दोषेण मृत्युर्विप्रान् जिघांसति ॥ ३
 अनभ्यासेन वेदानामाचारस्य च वर्जनात् ।
 आलस्यादन्नदोषाच्च मृत्युर्विप्रान् जिघांसति ॥ ४
 लशुनं गृह्णन् चैव पलायडुं कवकानि च ।
 प्रभक्ष्याणि द्विजातीनाममेध्यान्नभवानि च ॥ ५
 लोहितान् वृक्षनिर्यासान् ब्रह्मजप्रयवांस्तथा ।
 शैलं गव्यं च पेयुषं प्रयत्नेन विवर्जयेत् ॥ ६

दृथाकसरसं यावं पायसापूपमेव च ।

अनुपाकृतमांशानि देवानानि हवींषि च ॥ ७

अनिर्द्दृशाया गोः क्षीरमौष्ट्रमैकशफं तथा ।

आविक्तं सन्धिनीक्षीरं विवत्सायाश्च गो पयः ॥ ८

आरण्यानांच सर्वेषां ऋगाणां माहिषं विना ।

स्त्रीक्षीरंचैव वर्ज्यानि सर्वशुक्तानि चैव हि ॥ ९

दधि भक्ष्यञ्च शुक्तेषु सर्वंच दधिसम्भवम् ।

यानि चैवाभिषुयन्ते पुष्पमूलफलैश्च शुभैः ॥ १०

क्रव्यादान् शकुनीन् सर्वांस्तथा ग्रामनिवासिनः ।

अनिर्द्दृष्टांश्चैकशफांष्टिष्टिभंच विवर्जयेत् ॥ ११

कनविङ्गं प्लवं हंसं चक्राङ्गं ग्रामकुक्कुटम् ।

सारसं रज्जुवालंच दात्युहं शुकसारिकं ॥ १२

प्रतुदान् जालपादांश्च कोयष्टिनखविष्किरान् ।

निमज्जतश्च मत्स्यादान् सौनं वक्त्रूरमेव च ॥ १३

वक्रंचैव बलाकांच काकोलं खञ्जरीटकम् ।

मत्स्यादान् विडूराहांश्च मत्स्यानेव च सर्वशः ॥ १४

यो यस्य मांसमश्नाति स तन्मांसादुच्यते ।

उत्स्यादः सर्वम सादस्तस्मान्मत्स्यान् विवर्जयेत् ॥ १५

पाठीनरोहितावाद्यौ नियुक्तौ हव्यकव्ययोः ।

राजीवान् सिंहतुण्डांश्च सशल्कांचैव सर्वशः ॥ १६

न भक्षयेद्देकचरानन्नातांश्चरगद्विजान् ।

भक्ष्ये वपि समुद्दिष्टान् सर्वान् पंचनखांस्तथा ॥ १७

आविधं गत्यकं गोधां खड्गकुमशशांस्तथा ।

भक्ष्यान् पंचनखेष्वह्वरनुष्टांचैकतोदतः ॥ १८

मनुसंहिता ।

कृत्वाकं विड्वराहं च लशुनं ग्रामकुकुटम् ।
 पलाण्डुं गृध्रं चैव मत्स्या जग्धा पतेद्विजः ॥ १८
 अमत्यैतानि षड्जग्धा कृच्छ्रं साम्प्रपन्नं चरेत् ।
 यतिचान्द्रायणं वापि शैवेषूपवसेदहः ॥ २०
 संवत्सरस्यैकमपि चरेत् कृच्छ्रं द्विजोत्तमः ।
 अज्ञातभुक्तमप्यर्थं ज्ञातस्य तु विशेषतः ॥ २१
 यत्रार्थं ब्राह्मणैर्बध्नाः प्रशस्ता ऋगपत्त्रिणाः ।
 भृत्यानांचैव वृत्त्यर्थमगस्तो ह्याचरत् पुरा ॥ २२
 र्बभूवुर्हि पुरोडाशा भक्ष्याणां ऋगपत्त्रिणां ।
 पुराणेष्वपि यज्ञेषु ब्रह्मक्षत्रसवेषु च ॥ २३
 यत्किञ्चित् स्नेहसंयुक्तं भक्ष्यं भोज्यमगर्हितम् ।
 तत्पथ्युषितमप्याद्य हविशेषं च यज्ञवेत् ॥ २४
 चिरस्थितमपि त्वाद्यमन्त्रेहाक्तं द्विजातिभिः ।
 यवगोधूमजं सर्वं पयसंचैव विक्रिया ॥ २५
 एतदुक्तं द्विजातीनां भक्ष्याभक्ष्यमशेषतः ।
 मांसस्यातः प्रवक्ष्यामि विधिं भक्षणवर्जने ॥ २६
 प्रोक्षितं भक्षयेमांसं ब्राह्मणानां च काम्यया ।
 यथाविधि नियुक्तस्तु प्राणानामेव चात्यये ॥ २७
 प्राण आत्मनिदं सर्वं प्रजापतिरकल्पयत् ।
 स्थावरं जङ्गमंचैव सर्वं प्राणस्य भोजनम् ॥ २८
 चराणामन्नमचरा दंष्ट्रिणामप्यदंष्ट्रिणः ।
 अहस्ताश्च सहस्तानां शूरानांचैव भीरवः ॥ २९
 नात्ता दूष्यत्यदन्नाद्यान् प्राणिनोऽहन्यहन्यपि ।
 धातैव सृष्टा ह्याद्याश्च प्राणिनोऽन्तार एव च ॥ ३०

जज्ञाव जग्धर्मांसस्येत्येष दैवोविधिः स्मृतः ।
 अतोऽन्यथाप्रवृत्तिस्तु राक्षसोविधिरुच्यते ॥ ११
 क्रीत्वा स्ववं वाप्युत्पाद्य परोपकृतमेव वा ।
 देवान् पितृंश्चार्चयित्वा खादन्मांसं न दुष्यति ॥ १२
 नाद्यादविधिना मांसं विधिवोऽनापदि द्विजः ।
 जग्ध्वा ह्यविधिनामांसं प्रेत्य तैरद्यतेऽवशः ॥ १३
 न तादृशं भवत्येनो जगदन्तुर्नार्थिनः ।
 यादृशं भवति प्रेत्य वृथामांसानि खादतः ॥ १४
 नियुक्तस्तु यथान्यायं यो मांसं नास्ति मानवः ।
 स प्रेत्य पशुतां याति सम्भवानेकविंशतिम् ॥ १५
 अमंस्कृतान् प्रभून्मन्त्रैर्नाद्याद्विप्रः कदाचन ।
 मन्त्रैस्तु संस्कृतानद्याच्छाश्वतं विधिमास्थितः ॥ १६
 कुर्याद्वदतपशुं सङ्गे कुर्यात् पिष्टपशुं तथा ।
 नत्वेव तु वृथा हन्तुं पशुमिच्छेत् कदाचन ॥ १७
 यावन्ति पशुरोमाणि तावत् कृत्वोह मारणम् ।
 वृथा पशुघ्नः प्राप्नोति प्रेत्य जन्मानि जन्मानि ॥ १८
 यन्नार्थं पशवः सृष्टाः स्वयमेव सवन्भेवा ।
 यज्ञोऽस्यभृत्यै सर्वस्य तस्मादयज्ञे बन्धोऽबधः ॥ १९
 ओषधः पशवो वृक्षास्त्रिर्यश्चः पक्षिणस्तथा ।
 यन्नार्थं निधनं प्राप्ताः प्राप्नुवन्त्युच्छ्रितीः पुनः ॥ २०
 मधुपर्कं च यज्ञे च पिष्टदैवतकर्मणि ।
 अतैव पशवो हिंस्यानान्यत्वेत्यब्रवीन्मनुः ॥ २१
 एष्वर्गेषु पशून् हिंसन् वेदतत्त्वार्थविद्विजः ।
 आत्मानं च पशुध्वैवगमयत्युत्तमां गतिम् ॥ २२

गृहे गुरावरण्ये वा निवसन्नात्मवान् द्विजः ।
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 या वेदविहिता हिंसा नियतास्त्रिंश्वराचरे ।
 अहिंसामेव तां विद्यादेदादृमोहि निर्वभौ ॥ ४४
 षोडशसकानि भूतानि दिनस्यात्मसुखेच्छया ।
 स जीवंश्च क्षतश्चैव न कश्चित् सुखमेधते ॥ ४५
 यो बन्धनबधक्लेशान् प्राणिनां न चिकीर्षति ।
 स सर्वस्य हितप्रेप्सुः सुखमत्यन्तमश्रुते ॥ ४६
 यद्वायति यत्कुर्वते हृतिं वध्नाति यत्र च ।
 तद्वाप्रोत्ययत्नेन यो हिनस्ति न किञ्चन ॥ ४७
 नाहत्वा प्राणिनां हिंसां मांसमुत्पद्यते कश्चित् ।
 नच प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत् ॥ ४८
 समुत्पत्तिञ्च मांसस्य बधवन्धौ च देहिनाम् ।
 प्रसमीक्ष्य निरर्त्तित सर्वमांसं न भक्षणात् ॥ ४९
 न भक्षयति या मांसं विधिं हित्वा पिशाचवत् ।
 स लोके प्रियतां याति व्याधिभिश्च न पीड्यते ॥ ५०
 अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।
 संस्कर्त्ता चोपहर्त्ता च खादकश्चेति घातकाः ॥ ५१
 स्वमांसं परमांसेन यो वर्धयितुमिच्छति ।
 अनभ्यर्च्य पितृन् देवान् ततोऽन्यो नास्त्यपुण्यकृत् ॥ ५२
 वर्षे वर्षेऽश्वमेधेन यो यजेत शतं समाः ।
 मांसानि च न खादेद्यस्तयो पुण्यफलं समम् ॥ ५३
 फलमुलाशनैर्मध्येऽनू न्यन्नानां च भोजनैः ।
 न तत्फलमवाप्नोति यन्मांसपरिवर्जनात् ॥ ५४

मां स भक्षयितामृतं यत्नं मांसमिहाश्रयम् ।
 एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिणः ॥ ५५
 न मांसभक्षणे दोषो न मध्ये न च मैथुने ।
 प्रवित्तिरेषा भूतानां निवृत्तिस्तु मृगाफला ॥ ५६
 प्रेतशुद्धिं प्रवक्ष्यामि द्रव्यशुद्धिं तथैव च ।
 चतुर्णामपि वर्णानां यथावदनुपूर्वशः ॥ ५७
 दन्तजातेऽनुजाते च कृतकूडे च संस्थिते ।
 अशुद्धा बान्धवाः सर्वे सूतके च तथोच्यते ॥ ५८
 दशाहं शावमाशौचं सपिण्डेषु विधीयते ।
 अर्वाक् संचयनादस्यां त्राहमेकाहमेव च ॥ ५९
 सपिण्डता तु पुरुषे सममे विनिवर्तते ।
 समाजोदकभावस्तु जन्मानास्रोरवेदने ॥ ६०
 यथेदं शावमाशौचं सपिण्डेषु विधीयते ।
 जननेऽप्यवमेव स्याद्विपुणां शुद्धिमिच्छताम् ॥ ६१
 सर्वेषां शावमाशौचं मातापित्रोस्तु सूतकम् ।
 सूतकं मातुरेव स्यादुपस्पृश्य पिता शुद्धिः ॥ ६२
 निरत्य तु पुमान् शुक्रमुपस्पृश्यैव शुध्यति ।
 वैजिकादुभिसम्बन्धादशुद्ध्यादघं चाहम् ॥ ६३
 अङ्गा चैकेन रात्रौ च त्रिरात्रैरेव च त्रिभिः ।
 शयस्थो विशुध्यन्ति त्राह्यादुदकदायिनः ॥ ६४
 गुरोः प्रेतस्य शिष्यस्तु पितृमेघं समाचरन् ।
 प्रेताहारैः समन्तत्र दशरात्रेण शुध्यति ॥ ६५
 रातिभिर्मांसतुल्याभिर्गर्भसावे विशुध्यति ।
 रजस्यपरते साध्वी स्नानेन स्त्री रजस्वला ॥ ६६

गृणामकृतचूडानां विशदिर्नेशिकी स्मृता ।
 निर्वृत्तचूडकानान्तु तिरात्राच्छुद्धिरिष्यते ॥ ६७
 जनद्विवार्षिकं प्रेतं निदध्युर्वान्धवा वहिः ।
 अलङ्कृत्य शुचौ भूमावस्थिसंचयनाहते ॥ ६८
 नास्य कार्योऽग्निसंस्कारो न च कार्योदकक्रिया ।
 अरण्ये काष्ठवत्यक्षा अपेयुस्त्रयहमेव च ॥ ६९
 नात्रिवर्षस्य कर्तव्या बाणधवैरुदकक्रिया ।
 जातदन्तस्य वा कुर्युर्वाञ्छि वापि कृते सति ॥ ७०
 स ब्रह्मचारिण्येकाहमतीते क्षपणं स्मृतम् ।
 जन्मन्येकोदकानान्तु तिरात्राच्छुद्धिरिष्यते ॥ ७१
 स्त्रीणामसंस्कृतानान्तु त्रयहाच्छुध्यन्ति बाणधवाः ।
 यथोक्तेनैव कल्पेन शुध्यन्ति तु सनाभयः ॥ ७२
 अक्षारलवणात्राः स्युर्निर्मज्जेयुश्चते त्रयहम् ।
 मांसाशनं च नाग्नीयुः शयीरं च पृथक् क्षितौ ॥ ७३
 सन्निधावेष वै कल्पः शावाशौचस्य कीर्तितः ।
 असन्निधावयं ज्ञेयो विधिः सम्बन्धिवान्धवैः ॥ ७४
 विगतान्तु विदेशस्थं शृणुयादयो ह्यनिर्दशम् ।
 यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत् ॥ ७५
 अतिक्रान्ते दशाहे च तिरात्रमशुचिर्भवेत् ।
 संवत्सरे व्यतीते तु स्मृद्द्वैवापो विशुध्यति ॥ ७६
 निर्दशं ज्ञातिमरणं श्रुत्वा पुत्रस्य जन्म च ।
 सवासा जलमाप्नुत्य शुद्धोभवति मानवः ॥ ७७
 बालो देशान्तरस्थो च पृथक् पिण्डे च संस्थिते ।
 सवासा जलमाप्नुत्य सद्यएव विशुध्यति ॥ ७८

अन्तर्द्दशाहे स्यातांचेत् पुनर्मरणजन्मनी ।
 तावत् स्यादशुचिर्विप्रो यावत्तत्स्यादनिर्दशम् ॥ ७८
 तिरात्रमाहुराशौचमाचार्य्यं संस्थिते सति ।
 तस्य पुत्रे च पत्न्यांच दिवारात्रमिति स्थितिः ॥ ८०
 श्रोत्रियेतूपसम्पन्ने तिरात्रमशुचिर्भवेत् ।
 मातुले पक्षिणीं रात्रिं शिथल्विग्वान्धवेषु च ॥ ८१
 प्रेते राजनि सज्योतिर्यस्य स्याद्विषये स्थितः ।
 अश्रोत्रिये त्वहः कृत्स्नमनूचाने तथा गुरौ ॥ ८२
 शुभ्येद्विप्रोद्दशाहेन द्वादशाहेन भूमिपः ।
 वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति ॥ ८३
 न वर्धयेदघाहानि प्रत्यूहेन्नाग्निषु क्रिया ।
 न च तत्कर्म कुर्वाणः सनाभ्योऽप्यशुचिर्भवेत् ॥ ८४
 दिवाकीर्त्तिमुदक्याश्च यतितं स्रुतिकांतथा ।
 श्वन्तत्सृष्टिनंचैव स्पृष्टा स्नानेन शुध्यति ॥ ८५
 आचम्य प्रयतो नित्यं जपेदशुचिदर्शने ।
 सौरान्मन्त्रान् यथोत्साहं पावमानीश्च शक्तितः ॥ ८६
 न्नाहं स्पृष्टास्थि सस्त्रेहं स्नात्वा विप्रो विशुध्यति ।
 आचम्यैव तु निःस्त्रेहं गामालभ्यार्कमौष्य वा ॥ ८७
 आदिष्टी मोदकं कुर्यादाव्रतस्य समापनात् ।
 समाप्ते तूदकं कृत्वा तिरात्रेणैव शुध्यति ॥ ८८
 दृथारक्षरजातानां प्रवज्यासु च तिष्ठताम् ।
 आत्मनश्चरागिनांचैव निवर्त्ततोदकक्रिया ॥ ८९
 पापण्डमाश्रिताणां चरन्तीनां च कामतः ।
 गर्भभट्टद्रुहाश्चैव सुरापीनां च योषिताम् ॥ ९०

आचार्यं स्वमुपाध्यायं पितरं मातरं गुरुम् ।
 निर्हृत्य तु व्रती प्रेतान् न व्रतेन विद्युज्यते ॥ ८१
 हस्त्रिणेन चतुर्ं शूद्रं पुरदारेण निर्हरेत् ।
 पश्चिमोत्तर पूर्वस्तु कथायोगं द्विजग्नयः ॥ ८२
 न राज्ञामवदोषोऽस्ति व्रतिनां न च सत्रिणाम् ।
 ऐन्द्रं स्थानमुपासीना ब्रह्मभूता हि ते सदा ॥ ८३
 राज्ञो माहात्मिके स्थाने सद्यःशौचं विधीयते ।
 प्रजानां परिरक्षार्थमासनंचात्र कारणम् ॥ ८४
 डिम्बाहवहतानाञ्च विद्युता पार्थिवेन च ।
 गोश्राद्धाण्यथ चैवार्थं यस्य चेच्छति पार्थिवः ॥ ८५
 सोमाम्यर्कानिलेन्द्राणां विष्ठाप्पत्योर्यमस्य च ।
 अश्वानां लोकपालानां वपुर्धारयते नृपः ॥ ८६
 लोकेशाधिष्ठितो राजा नात्याशौचं विधीयते ।
 शौचाशौचं हि मर्त्यानां लोकेशप्रभवाप्ययम् ॥ ८७
 उद्यतैराहवे शस्त्रैः चक्षुधर्महतस्य च ।
 सद्यः सन्तिष्ठते यज्ञस्तथाशौचमिति स्थितिः ॥ ८८
 क्षिप्रः शुध्यत्यपः स्पृष्टा क्षत्रियो वाहनाशुधम् ।
 वैश्यः प्रतोदं रश्मीन् वा यष्टिं शूद्रः कृतक्रियः ॥ ८९
 एतद्वोऽभिहितं शौचं सपिण्डेषु द्विजोत्तमाः ।
 असपिण्डेषु सर्वेषु प्रेतशुद्धिं निबोधतः ॥ ९०
 असपिण्डं द्विजः प्रेतं विप्रो निर्हृत्य वन्धवत् ।
 विद्युज्यति तिरात्रेण मातुरासाञ्च बान्धवान् ॥ ९१
 बह्वन्धमन्ति तेषाम्नु दद्यादेनैव शुध्यति ।
 अन्धदन्धमन्त्रैव न चेत्तास्मान् गृहे बसेत् ॥ ९२

अनुगम्येच्छया प्रेतं श्रोतिमज्ञातिमेव वा ।
 ज्ञात्वा सचेतं स्पृहान्निं हृतं भोक्ष्यं विशुध्यति ॥ १०१ .
 न विप्रं स्त्रेषु तिष्ठत्सु जतं मूढेण नाययेत् ।
 अस्वर्ग्यो ह्यादितिः सा स्याच्छुद्धसंस्पर्शदूषिता ॥ १०४
 ज्ञानंतपोग्निराहारो मृत्समनोवायुपाञ्चबम् ।
 वायुः कर्मार्ककालौ च शुद्धे कर्तृणि देहिनाम् ॥ १०५
 सर्वेषामेव शौचानामर्थश्रीवं परं स्मृतम् ।
 योऽर्थं शुचिर्हि स शुचिर्नष्टहारिशुचिः शुचिः ॥ १०६
 स्यान्त्या शुध्यन्ति विद्वांसो दानेनाकार्यकारिणः ।
 प्रच्छन्नपापा जप्येन तपसा वेदवित्तमाः ॥ १०७
 जतोयैः शुध्यते शोध्यं नदी वेगेन शुद्ध्यति ।
 रजसा स्त्री मनोदुष्टा सन्धासेन द्विजोत्तमः ॥ १०८
 अग्निर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।
 विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥ १०९
 एष शौचस्य वः प्रोक्तः शरीरस्य विनिर्णयः ।
 ज्ञानाविधानां द्रव्याणां शुद्धे मृणुत निर्णयम् ॥ ११०
 तैजसानां अशीनांच सर्वस्याश्ममयेस्य च ।
 भक्षणाद्भिर्द्धा चैव शुद्धिरक्ता मनीषिभिः ॥ १११
 निर्लेपं कांचनं भाण्डमग्निरेव विशुध्यति ।
 अध्वजमश्ममयंचैव राजतं चागुपस्कृतम् ॥ ११२
 अपामग्नेश्च संयोगाद्भैरव्यं च निर्वर्ण्यम् ।
 तन्मात्तयो स्वयोन्यैव निर्णयो गुणवत्तरः ॥ ११३
 तान्त्रायः कांक्षरैत्यानां तपुषः सीसकस्य च ।
 श्रीवं यथाहं कर्तव्यं चारमोदकवारिभिः ॥ ११४

इवाणांचैव सर्वेषां शुद्धिरुत्पन्नं स्मृतम् ।
 प्रोक्षणं संहतानां च दारवाणां च तक्षणम् ॥ ११५
 मार्जनं वज्रपात्राणां पाणिना यज्ञकर्मणि ।
 चमसानां ग्रहाणां च शुद्धिः प्रक्षालनेन तु ॥ ११६
 चक्षणां स्नुक्स्नुवाणां च शुद्धिरुष्णेन वारिणा ।
 स्फामूर्पश्चक्रटानां च मुषलोलूखलस्य च ॥ ११७
 अग्निस्तु प्रोक्षणं शौचं बहूनां धान्यवाससाम् ।
 प्रक्षालनेन त्वयानामग्निः शौचं विधीयते ॥ ११८
 चेलवच्चर्मणां शुद्धिर्वेदलानामन्तर्धैव च ।
 शाकमूलफलानां च धान्यवच्छुद्धिरिष्यते ॥ ११९
 कौषेयाविकथोरुषैः कुतपामामरिष्टकैः ।
 श्रीफलैरंशुपटानां क्षौमाणां गौरसर्पपैः ॥ १२०
 क्षोमवच्छुद्धशृङ्गाणामस्थिदन्तमयस्य च ।
 शुद्धिर्विजानता कार्या गोमूत्रेणोदकेन वा ॥ १२१
 प्रोक्ष्य क्षात्तृणकाष्ठं च पलाशं चैव शुध्यति ।
 मार्जनोपास्त्रैर्बैश्व पुनःपाकेन नृणमयम् ॥ १२२
 मद्यैर्मूत्रैः पुरीषैर्वा श्विनैः पूयशोणितैः ।
 संस्पृष्टं नैव शुध्येत पुनःपाकेन नृणमयम् ॥ १२३
 समार्जनोपास्त्रेणैकैकनोलेखनेन च ।
 गवां च परिवासेन भूमिः शुद्ध्यति पञ्चभिः ॥ १२४
 पक्षिजम्भं गवाघ्रातमवधूतमवक्षुतम् ।
 दूषितं केशकीटैश्च स्नत्प्रक्षेपेण शुद्ध्यति ॥ १२५
 यावन्नापैत्यमेध्याक्ताहन्धोलेपश्च तत्क्षतः ।
 तावन्मृद्वारि चादेयं सर्वासु द्रव्यशुद्धिषु ॥ १२६

त्रीणि देवाः पवित्राणि ब्राह्मणानामकल्पयन् ।
 अदृष्टमद्भिर्निर्णिक्तं यच्च वाचा प्रशस्यते ॥ १७
 आपः शुद्धा भूमिगता वैदृश्यां यासु गोर्भं वेत् ।
 अथाप्ताश्चेदमेध्येन गन्धवर्णरसान्विताः ॥ १२८
 नित्यं शुद्धः कारुहस्तः पश्ये चञ्च प्रसारितम् ।
 ब्रह्मचारिगतं भैक्ष्यं नित्यमेध्येमिति स्थितिः ॥ १२९
 नित्यमास्यं शुचि स्त्रीणां शकुनिः फलपातने ।
 प्रस्रवे च शुचिर्वत्सः श्वा षडग्रहणे शुचिः ॥ १३०
 श्वभिर्हतस्य यन्मांसं शुचि तन्ममुरब्रवीत् ।
 क्रथ्याङ्गिश्च हतस्यग्नौ चण्डालाद्यैश्च दस्युभिः ॥ १३१
 खड्गं नामेर्यानि खानि तानि मेध्यानि सर्वशः ।
 यान्यधस्तान्यामेध्यानि देहाच्चैव मलाच्युताः ॥ १३२
 मज्जिका विप्रुषश्चाथा गौरश्वः सूर्यरश्मयः ।
 रजोमुर्वाश्चुरग्निश्च अग्निं मेध्यानि निर्दिशेत् ॥ १३३
 विप्रमूर्खोत्सर्गशुद्ध्यर्थं च्छद्मार्थादेयमर्थवत् ।
 दैहिकानां मलानाञ्च शुद्धिषु द्वादशस्केपि ॥ १३४
 वसाश्चक्रमसृक्षजामूत्रविट् घ्राणकर्णविट् ।
 श्लेष्माश्चुदूषिकास्त्रेदोद्वादशैते नृणां मलाः ॥ १३५
 एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश ।
 सप्तयोः सप्त दातव्या षडः शुद्धिमभीप्सता ॥ १३६
 एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ।
 त्रिगुणं स्याद्वनस्थानां यतीनाम् चतुर्गुणम् ॥ १३७
 ज्ञात्वा मूत्रं पुरीषं वा खान्याचान्त उपसृशेत् ।
 वेदमज्येथमाणञ्च अन्नमन्नञ्च सर्वदा ॥ १३८

त्विराचामेदपः पूर्वं द्विः प्रमृज्यात्ततोमुखम् ।
 शरीरं शौचमिच्छन् हि स्त्री शूद्रस्तु सदात्सदात् ॥ ११८
 शूद्राणां मासिकं कार्यं वपनं न्यायवर्तिनाम् ।
 वैश्यवर्जैश्च कल्पश्च द्विजोष्टिं च भोजनम् ॥ ११९
 नोच्छिष्टं कुर्वते मुख्या विप्रुषोक्ते पतन्ति याः ।
 न शूद्राणि गतान्यात्यन्तदन्तान्तरधिष्ठितम् ॥ १२०
 स्युः सन्ति विन्दवः पादौ वस्त्राचामयतः परान् ।
 भौमिकैस्ते समाज्ञेया न तैरप्रयतोभवेत् ॥ १२१
 उच्छिष्टेन तु संस्पृष्टोद्रव्यहस्तः कथंचन ।
 अनिधायैव तद्व्यमाचास्तः शुचितामियात् ॥ १२२
 वास्तोषिरिक्तः स्नात्वा तु घृतप्राशनमाचरेत् ।
 आचामेदेव भुक्त्वा च स्नानात् मैथुनिनः स्मृतम् ॥ १२३
 सुप्रा क्षुत्वा च भुक्त्वा च निष्ठीव्योक्षावृतानि च ।
 पीत्वापोऽध्यैयमाणश्च आचामेत् प्रयतोऽपि सन् ॥ १२४
 एव शौचविधिः क्लृप्तो द्रव्यशुद्धिस्तथैव च ।
 उक्तो वः सर्ववर्णानां स्त्रीणां धर्माविवोधतः ॥ १२५
 बालया वा युवत्या वा वृद्धया वापि योषिता ।
 न स्नातन्नेत्राण्य कर्त्तव्य किञ्चित् कार्यं गृहेऽपि ॥ १२६
 बाल्ये पितुर्धर्मं तिष्ठेत् पाणिग्राह्यं यौवने ।
 पुत्राणां भर्त्तरि प्रीते न भजेत् स्त्री स्वतन्त्रताम् ॥ १२७
 पित्रा भर्त्ता सुतैर्वापि नेच्छेद्विरहमात्मनः ।
 एषां हि विरहं स्त्री गच्छी कुर्याद्भूमे कुले ॥ १२८
 सदा प्रहृष्टया भाव्यं गृहकार्येषु दक्षया ।
 सुसंस्कृतोपस्करया न्यये चासुक्तहस्तया ॥ १२९

यच्चै इद्यात् पिता त्वेनां भ्राता वानुमते पितुः ।
 तं शुश्रूषेत जीवन्तं संस्थितं च न लङ्घयेत् ॥ १५१
 मङ्गलार्थं स्वस्ववर्गं यन्न चासां प्रजापतेः ।
 प्रमुच्यते विवाहेषु प्रदानं स्वाम्यकारणम् ॥ १५२
 अग्रतारुणकाले च मन्त्रसंस्कारस्तु पतिः ।
 सुखं च नित्यं दातेह परोलोके च योपितः ॥ १५३
 विशीलः कामदन्तो वा गुणैर्वा परिवर्जितः ।
 उपचर्यः स्त्रिया साध्या सततं देववत् पतिः ॥ १५४
 नास्ति स्त्रीणां पृथग्यज्ञेन व्रतं नाप्युपोषितम् ।
 पतिं शुश्रूषते येन तेन स्वर्गं महीयते ॥ १५५
 पाणिग्राहस्य साध्वी स्त्री जीवतो वा मृतस्य वा ।
 पतिलोकमभीप्सन्ती नाचरेत् किञ्चिदप्रियम् ॥ १५६
 कामस्तु क्षपयेद्देहं पुण्यमूलफलैः शुभैः ।
 न तु नामापि गृह्णीयात् पत्यौ प्रोक्ते परस्य तु ॥ १५७
 आसीतामरणात् क्षान्ता नियता ब्रह्मचारिणी ।
 योधर्म्यं एकपत्नीनां काङ्क्षन्ती तमनुत्तमम् ॥ १५८
 अनेकानि सहस्राणि कुमारब्रह्मचारिणाम् ।
 दिवंगतानि विप्राणामकृत्वा कुलसन्ततिम् ॥ १५९
 मृते भर्तृरि साध्वी स्त्री ब्रह्मचर्यं व्यवस्थिता ।
 स्वर्गं गच्छत्यपुत्रापि यथा ते ब्रह्मचारिणः ॥ १६०
 अपत्यलोभादुया तु स्त्री भर्तारमतिवर्त्तते ।
 सैव निन्दामवाप्नोति पतिलोकाच्च हीयते ॥ १६१
 नान्योत्पन्ना प्रजास्तीह न चाप्यन्यपरिग्रहे ।
 न द्वितीयश्च साध्वीनां कश्चिन्नर्त्तोऽपदिश्यते ॥ १६२

पतिं हित्वापञ्चष्टं स्वमुत्कृष्टं वा निषेवते ।
 निन्द्यैव सा भवेत्लोक्ये परपूर्वेति चोच्यते ॥ १६३
 व्यभिचारान्तुभर्तुः स्त्री लोके प्राप्नोति निन्द्यताम् ।
 शृगालयोनिं प्राप्नोति पापरोगेऽप्युच्यते ॥ १६४
 पतिं वा नाभिचरति मनोवाद्देहसंयता ।
 सा भर्तृलौकानाप्नोति सङ्गिः सांध्योति चोच्यते ॥ १६५
 अनेन लारीवृत्तेन मनोवाग्देह संयता ।
 दूहायां कौर्त्तिर्माप्नोति पतिलोकं परत्र च ॥ १६६
 एतद्वृत्ता सवर्णा स्त्री द्विजातिः पूर्वमारिणीम् ।
 दाहयेदग्निहोत्रेण यज्ञपात्रैश्च धर्मवित् ॥ १६७
 भाव्यायै पूर्वमारिण्यै दत्त्वाग्नीनम्यकर्मणि ।
 पुनर्दोरक्तियां कुर्यात् पुनराधानमेव च ॥ १६८
 अनेन विधिना नित्यं पञ्च यज्ञान् ह्यपयेत् ।
 द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥ १६९
 इति मानवे धम्मशास्त्रे भृगुप्रोक्तायां संहितायां
 शौचविधिः पञ्चमोऽध्यायः ॥ ५

षष्ठोऽध्यायः ।

एवं ग्रहाश्रमे स्थित्वा विधिवत् स्नातको द्विजः ।
 वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥ १
 गृहस्तस्तु यदा पश्येद्वलीपलितमात्मनः ।
 अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥ २

सुव्यञ्ज्य ग्राम्यमाहारं सर्वंचैव परिच्छदम् ।
 पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत् सचैव वा ॥ ३
 अग्निहोत्रं समादाय गृह्यश्चाग्निपरिच्छदम् ।
 ग्रामादरक्ष्यं निःसृज्य निवसेन्नियतेन्द्रियः ॥ ४
 सुन्यत्रैर्विविधैर्मध्येः शाकमूलफलेन वा ।
 यतानेव महायज्ञान्निर्वपेद्विधिपूर्वकम् ॥ ५
 वसोत चर्मचौरं वा सायं स्नायात्प्रगतया ।
 जटाञ्च विभृत्या नित्यं शशुलोमनखानि च ॥ ६
 यज्ञस्थं स्यात्ततो दद्याद्द्विलिं भिक्षां च शक्तितः ।
 चमूलफलभिक्षाभिरक्षयेदाश्रमागतान् ॥ ७
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 वैतानिकं च जुहुयादग्निहोत्रं यथाविधि ।
 दर्शमस्तन्दयन् पर्व पौर्णमासं च योगतः ॥ ९
 ऋत्वेष्टाग्रयणंचैव चातुर्मास्यानि चाहरेत् ।
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 शेषमात्मनि भुञ्जीत लवणं च स्वयं कृतम् ॥ १२
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 मूलसृणं शिग्रुकंचैव श्लेष्मान्तकफलानि च ॥ १४

त्वजेदाश्वजुजे मासि सुन्यत्रः पूर्वसंचितम् ।
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 गृहमेधिषु चान्येषु द्विजेषु वनवासिषु ॥ २७
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 आत्मन्यग्नीन् समारोप्य ब्राह्मणः प्रव्रजेद्गृहात् ॥ ३८

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 ध्यानिकं सर्वमेवैतत् यदेतदभिग्रब्धितम् ।
 न ह्यनध्यात्मवित् कश्चित् क्रियाफलमुपाश्रुते ॥ ८२
 अधियज्ञं ब्रह्म जपेदाधिदैविकमेव च ।
 आध्यात्मिकं च सततं वेदान्ताभिहितं च यत् ॥ ८३
 इदं शरणमज्ञानामिदमेव विजानताम् ।
 इदमन्विच्छतां स्वर्गमिदमानन्त्यमिच्छताम् ॥ ८४
 अनेन क्रमयोगेन परिव्रजति यो द्विजः ।
 स विधूयेह पाप्मानं परं ब्रह्माधिगच्छति ॥ ८५
 एष धर्मीशुश्रूषो यो यतीनां नियतात्मनाम् ।
 वेदसंन्यासिकानाम् कर्मयोगं निबोधतः ॥ ८६

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।

एते गृहस्थप्रभावास्तत्वारः पृथगाश्रमाः ॥ ८७

सर्वेऽपि क्रमशस्त्वेते यथाशास्त्रं निषेविताः ।

यथोक्तकारिणं विप्रं नयन्ति परमां गतिम् ॥ ८८

सर्वेषामपि चैतेषां वेदस्मृतिविधानतः ।

गृहस्थ उच्यते श्रेष्ठः स चीनेतान् बिभर्त्ति हि ॥ ८९

यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम् ।

तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥ ९०

चतुर्भिरपि चैवैतैर्नित्यमाश्रमभिर्द्विजैः ।

दशलक्षणाको धर्मः सेवितव्यः प्रयत्नतः ॥ ९१

धृतिः क्षमा दमोऽस्थिरं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ ९२

दश लक्षणानि धर्मस्य ये विप्राः समधीयते ।

अधीत्य चाशुवर्त्तन्ते ते यान्ति परमाङ्गतिम् ॥ ९३

दशलक्षणकं धर्ममनुतिष्ठन् समाहितः ।

वेदान्तं विधिवच्छ्रुत्वा संन्यसेदृणोद्विजः ॥ ९४

संन्यस्य सर्वकर्माणि कर्मदोषानपाशुदन् ।

नियतो वेदमस्य य पुत्रैश्वर्ये सुखं वसेत् ॥ ९५

एवं संन्यस्य कर्माणि स्वकार्यपरमोऽसृजः ।

संन्यासेनापहत्यैनः प्राप्नोति परमाङ्गतिम् ॥ ९६

एष योऽभिहितो धर्मो ब्राह्मणस्य चतुर्विधः ।

पुण्योऽक्षयफलः प्रेत्य राज्ञां धर्मं निबोधतः ॥ ९७

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायां

ब्रह्मोऽध्यायः ।

सप्तमोऽध्यायः ।

राजधर्मान् प्रवक्ष्यामि यथावृत्तो भवेन्नृपः ।
सम्भवश्च यथा तस्य सिद्धिश्च परमा यथा ॥ १
ब्राह्मं प्राप्तेन संस्कारं क्षत्रियेण यथाविधि ।
सर्वस्यास्य यथान्यायं कर्त्तव्यं परिरक्षणम् ॥ २
अराजकेहि लोकेऽग्निन् सर्वतो विद्रुते भयात् ।
रक्षार्थमस्य सर्वस्य राजानमस्तुजत् प्रभुः ॥ ३
इन्द्रानिलयमार्काणामग्नेश्वररुणस्य च ।
चन्द्रवित्तेशयोद्यैव माता निर्हृत्य शाश्वतीः ॥ ४
यस्मादेषां सुरेन्द्राणां मात्राभ्योनिर्मितोऽनृपः ।
तस्मादभिभवत्येष सर्वभूतानि तेजसा ॥ ५
तपत्यादित्यवक्षेपचक्षुषि च मनांसि च ।
नचैनं भुवि शक्नोति कश्चिदप्यभिवीक्षितुम् ॥ ६
सोऽग्निर्भवति वायुश्च सोऽर्कः सोमः स धर्मराट् ।
स कुबेरः स वरुणः स महेन्द्रः प्रभावतः ॥ ७
बालोऽपि नावमन्त्यो मनुष्य इति भूमिपः ।
महती देवता ह्येषा नररूपेण तिष्ठति ॥ ८
एकमेव दहत्यग्निर्नरं दुरूपसर्पिणम् ।
कूलं दहति राजाग्निः सपशुद्रव्यसंचयम् ॥ ९
कार्यं सोऽवेक्ष्य शक्तिश्च देशकालौ च तत्त्वतः ।
कुरुते धर्मसिद्ध्यर्थं विश्वरूपं पुनः पुनः ॥ १०

यत्प्रसादे यथा श्रीविजयश्च पराक्रमे ।
 सत्युश्च वसति क्रोधे सर्वतेजोमयोहि सः ॥ ११
 तं यस्तु हेष्टि संमोहात् स विनश्यत्यसंशयम् ।
 तस्य ह्याशु विनाशाय राजा प्रकुर्वते मनः ॥ १२
 तस्माद्भर्मे यमिष्टेषु स व्यवस्थेन्नराधिपः ।
 अनिष्टं चाप्यनिष्टेषु तं धर्मं न विचालयेत् ॥ १३
 तस्यार्थं सर्वभूतानां गोप्तारं धर्ममात्मजम् ।
 ब्रह्मतेजोमयं दण्डमसृजत् पूर्वमीश्वरः ॥ १४
 तस्य सर्वाणि भूतानि स्थावराणि चराणि च ।
 भयाद्भोगाय कल्पन्ते स्वधर्मान् चलन्ति च ॥ १५
 तं देशकालौ शक्तिं च विस्त्वांश्चावेक्ष्य तत्त्वतः ।
 तयार्हतः सम्प्रणयेन्नरेष्वन्यायवर्तिषु ॥ १६
 स राजा पुरुषोदण्डः स नेता शासिता च सः ।
 चतुर्णामाश्रमाणाश्च धर्मस्य प्रतिभूः स्मृतः ॥ १७
 दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति ।
 दण्डः सुमेषु जागर्ति दण्डं धर्मं विदुर्बुधाः ॥ १८
 असमीक्ष्य स धृतः सम्यक् सर्वा रक्षयति प्रजाः ।
 असमीक्ष्य प्रणीतस्तु विनाशयति सर्वतः ॥ १९
 यदि न प्रणयेद्राजा दण्डं दण्डोऽप्यतन्द्रितः ।
 शूले मत्स्यानिवापयन् दुर्बलान् बलवत्तराः ॥ २०
 अथात् काकः पुरोडाशं श्रावलिह्याद्विस्तया ।
 स्वाभ्यं च न स्यात् कस्मिंश्चित् प्रवर्त्तेताधरोत्तरम् ॥ २१
 सर्वोदण्डजितो लोको दुर्लभोहि शुचिर्भरः ।
 दण्डस्य हि यथात् सर्वं जगद्भोगाय कल्पते ॥ २२

देवदानवगन्धर्व रक्षांसि पतंगोरगाः ।
 तेऽपि भोगाय कल्पन्ते दण्डेनैव निषीडिताः ॥ २३ .
 दुष्टेषुः सर्ववर्णाश्च भिद्येरन् सर्वसेतवः ।
 सर्वलोकप्रकोपश्च भवेद्दण्डस्य विभ्रमात् ॥ २४
 यत्र श्यामोलोहिता नोदण्डश्चरन्ति पापहा ।
 मजास्तत्र न सुह्रन्ति नेता चेत् साधु पश्यति ॥ २५
 तस्यैव दुः सम्प्रणेतारं राजानं सत्यवादिनम् ।
 समीक्ष्यकारिणं प्राज्ञं धर्मकामार्थकोविदम् ॥ २६
 तं राजा मन्त्रयन् सम्यक् त्रिवर्गणाभिवर्धते ।
 कामात्मा विषमः क्षुद्रो दण्डेनैव निहन्त्यते ॥ २७
 दण्डोऽपि सुमहत्तेजो दुर्देरक्षास्ततात्मभिः ।
 धर्माद्विचलितं हन्ति नृपमेव सवान्धपम् ॥ २८
 ततो दुर्गं च राष्ट्रं च लोकं च सचराचरम् ।
 अन्तरीक्षगतांश्चैव सुनीन् देवांश्च पीडयेत् ॥ २९
 सोऽसहायेन मूढेन लुब्धेनाकृतवदिना ।
 न शक्यो न्यायतो नेतुं सक्तेन विषयेषु च ॥ ३०
 शुचिना सत्यसन्धेन यथाशास्त्रानुसारिणा ।
 मणितुं शक्यते दण्डः सुसहायेन धीमता ॥ ३१
 क्षराद्रे न्यायवृत्तः स्याद्दुष्टे दण्डश्च शत्रुषु ।
 सुहृत्स्वजिघ्रः शिन्धेषु ब्राह्मणेषु क्षमान्वितः ॥ ३२
 एवं हृत्तस्य नृपतेः शिलोच्छेनापि जीवतः ।
 विस्तार्यते यशो लोके तैलविन्दुरिवाभसि ॥ ३३
 अतस्तु विपरीतस्य नृपतेरजित्तामनः ।
 संक्षिप्यते यशो लोके हृतेविन्दुरिवाभसि ॥ ३४

स्वे स्वे धर्मे निविष्टानां सर्वेषामनुपूर्वशः ।

वर्णानामाश्रमाणांच राजा सृष्टोऽभिरक्षिता ॥ ३५

तेन यद् यत् सभृत्येन कर्त्तव्यं रक्षता प्रजाः ।

तत्तद्वो हं प्रवक्ष्यामि यथावदनुपूर्वशः ॥ ३६

ब्राह्मणात् पथ्युपासीत प्रातरुत्थाय पार्थिवः ।

तैरियद्यद्विद्वान् विदुषस्त्रिष्टेत्तेषांच शासने ॥ ३७

ब्रह्मांश्च नित्यं सेवेत विप्रान् वेदविदः शूचीन् ।

ब्रह्मसेवी हि सततं रक्षभिरपि पूज्यते ॥ ३८

तेभ्योऽधिगच्छेद्द्विनयं विनितात्मापि नित्यशः ।

विनितात्मा हि नृपतिर्न विनश्यति कर्हिचित् ॥ ३९

बहवोऽविनयान्नष्टा राजानः सपरिच्छदाः ।

वनस्था अपि राज्यानि विनयात् प्रतिपेदिरे ॥ ४०

वेणो विनष्टोऽविनयान्नहुषश्चैव पार्थिवः ।

सुदासो यावन्निश्चैव सुमुखो निमिरेव च ॥ ४१

पृथस्तु विनयाद्राज्यं प्राप्तवान् मनुरेव च ।

कुवेरश्च धनैश्चर्य्यं ब्राह्मण्यंचैव गाधिजः ॥ ४२

चैविद्येभ्यस्त्रयीं विद्यान् दण्डनीतिंच शाश्वतीम् ।

आन्वीक्षिकींचात्मविद्यां वार्त्तारम्भांच लोकतः ॥ ४३

इन्द्रियाणां जये योगं समातिष्ठेद्दिवानिशम् ।

जितेन्द्रियोऽहि शक्नोति वशे स्थापयितुं प्रजाः ॥ ४४

दश कामसमुत्थानि तथाष्टौ क्रोधजानि च ।

व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत् ॥ ४५

कामजेषु प्रसक्तोऽहि व्यसनेषु महीपतिः ।

विमुच्यतेऽर्थधर्माभ्यां क्रोधजेष्व्वात्मनैव तु ॥ ४६

मृगयाक्षो दिवास्वप्नः परिवादः स्त्रियोमदः ।
 लौर्ध्वत्रिकं वृथाभ्या च कामजो दशकोगणः ॥ ४७
 यैश्च न्यं साहसं द्रोहं द्वेषांश्चार्द्धदूषणम् ।
 वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः ॥ ४८
 द्वयोरप्येतयोर्मूलं यं सर्वं कथयोविदुः ।
 तं यत्नेन जयेन्नोभं तज्जावेतावुभौ गणौ ॥ ४९
 पानमद्याः स्त्रियश्चैव मृगया च यथाक्रमम् ।
 एतत् कष्टतमं विद्याच्चतूष्कं कामजे गणे ॥ ५०
 दण्डस्य पातनं चैव वाक्पारुष्यार्थदूषणे ।
 क्रोधजेऽपि गणे विद्यात् कष्टमेतत्त्रिकं सदा ॥ ५१
 सप्तकृत्याश्च वर्गस्य सर्वत्रैवानुपक्रियाः ।
 पूर्वं पूर्वं गुरुतरं विद्याद्वासनमात्मवान् ॥ ५२
 व्यसनस्य च स्त्रियोश्च व्यसनं कष्टमुच्यते ।
 व्यसन्यधोऽधोव्रजति स्वर्थात्यव्यसनी मृतः ॥ ५३
 मौलान् शास्त्रविदः शूरान् लब्धलक्षान् कुलोद्भूतान् ।
 सचिवान् सप्त चाष्टौ वा प्रकुर्वीतपरीक्षितान् ॥ ५४
 अपि यत् सुकरं कर्म तदप्येकेन दुष्करम् ।
 विशेषतोऽसहायेन किन्तु राज्यं महोदयम् ॥ ५५
 तैः सार्धं चित्तयेन्नित्यं सामान्यं सन्धिविग्रहम् ।
 स्थानं समुदयं गुप्तिं लब्धप्रशमनानि च ॥ ५६
 तेषां स्वं स्वमभिप्रायमुपलभ्य पृथक् पृथक् ।
 समास्तानां च कार्येषु विदध्यादितमात्मनः ॥ ५७
 सर्वेष्वन्तु विशिष्टेन ब्राह्मणेन विपश्चिता ।
 मन्त्रयेत् परमं मन्त्रं राजा घाट्गुण्य संशुतम् ॥ ५८

नित्यं तन्मिन् समाख्यतः सर्वकार्याणि निश्चिपेत् ।

तेन सार्धं विनिश्चत्य ततः कर्म समारभेत् ॥ ५८

अन्यानपि प्रकुर्वीत शुचीन् प्राज्ञानवस्थितान् ।

सम्यगर्थसमाहर्तृनमात्यान् सुपरीक्षितान् ॥ ६०

निर्वर्त्तेतास्य वावहिरिति कर्त्तव्यता नृभिः ।

तावतोऽन्द्रितान् दद्यान् प्रकुर्वीत विचक्षणान् ॥ ६१

तेषामर्थं नियुञ्जीत शूरान् दद्यान् कुलोद्गतान् ।

शुचीनाकरकर्मान्ते भीरुनन्तर्निवेशने ॥ ६२

दूतं चैव प्रकुर्वीत सर्वशास्त्रविशारदम् ।

दृष्टिताकारचेष्टां शुचिं दद्यान् कुलोद्गतम् ॥ ६३

अमुरक्तः शुचिर्दक्षः स्मृतिमान् देशकालवित् ।

वपुश्चान् वीतभीर्वाग्मी दूतोरान्नः प्रशस्यते ॥ ६४

अमात्ये दण्डधायत्तोदण्डे वैनयिकी क्रिया ।

दुपतौ कोषराष्ट्रे च दूते सन्धिविपर्ययौ ॥ ६५

दूतएव हि सन्धौ ते भिनत्तेऽव च संहतान् ।

दुतस्तत् कुर्वते कर्म भिद्यन्ते येन मानवा ॥ ६६

स विद्यादस्य कृतेषु निगूढेऽङ्गितचेष्टितैः ।

आकारमिङ्गितं चेष्टां भृत्येषु च चिकीर्षितम् ॥ ६७

बुद्धा च सर्वं तत्त्वेन परराजचिकीर्षितम् ।

तथा प्रयत्नमातिष्ठेद्यथात्मानं न पीडयेत् ॥ ६८

जाङ्गलं शस्यसम्पन्नमार्थप्रायमनाविलम् ।

रम्यमानतसामन्तं स्वाजीव्यं देशमावसेत् ॥ ६९

धन्वदुर्गं महीदुर्गं मन्दुर्गं वार्द्धमेव वा ।

वृद्धुर्गं गिरिदुर्गं वा समाश्रित्य वसेत् पुरम् ॥ ७०

सर्वेण तु प्रयत्नेन गिरिदुर्गं समाश्रयेत् ।

एषां हि बहुमुख्येन गिरिदुर्गं विशिष्यते ॥ ७१

तीक्ष्णाद्यान्याश्रिताः षां ह्यगगन्तीश्रयाप्सराः ।

जीयूत्तराणि क्रमशः प्रवङ्गमनरामराः ॥ ७२

यथा दुर्गाश्रितानेतान्नोपहिंसन्ति शत्रवः ।

तथारयो न हिंसन्ति नृपं दुर्गसमाश्रितम् ॥ ७३

एकः नानां योधयति प्रकारास्थो धनुर्धरः ।

शतं दशसहस्राणि तस्माद्दुर्गं विधीयते ॥ ७४

तत् स्यादायुधसम्पन्नं धनधान्येन बाहनैः ।

ब्राह्मणैः शिल्पिभिर्यन्त्रै र्यवसेनोदकेन च ॥ ७५

तस्य मध्ये सुपर्याप्तं कारयेद्दृढमात्मनः ।

गुप्तं सर्वतु कं शुभ्रं जलदृष्टसमन्वितम् ॥ ७६

तदध्या त्योदहेद्दृष्ट्यां सवर्णां लक्ष्णान्विताम् ।

कुले महति सभूतां हृद्यां रुपगुणान्विताम् ॥ ७७

पुरोहितं च कुर्वीत दृष्ट्यादेव चर्त्विजम् ।

तेऽस्य नृश्राणि कर्त्तारिण्य कुर्युर्वैगान्तिकानि च ॥ ७८

यजेत राजा ऋतुभिर्विद्विदैराश्विदैश्चणैः ।

धर्मार्थं वैव विप्रेभ्यो दद्याद्भोगान् धनानि च ॥ ७९

स वत्सरिकनामैश्च राश्यादाहरयेद्दलिम् ।

स्याच्चाक्षायपरो लोके वर्त्तत पितृवद्भृषु ॥ ८०

अध्यक्षान् विविधान् कुर्यात्तत्र तत्र विपश्चितः ।

तेऽस्य सर्वाण्यवेक्षेरन्मृणां कार्याणि कुर्वताम् ॥ ८१

आश्रितानां गुरुकुलादिप्राणां पूजकोभवेत् ।

दृष्ट्याणामक्षयो ह्येष निधिर्ब्राह्मणोऽभिधीयते ॥ ८२

न तं स्तुता न चामित्रा हरन्ति न च नश्यति ।
 तस्माद्रात्रा निधातव्यो ब्राह्मणेष्वन्नयो निधिः ॥ ८३
 न स्कन्दते न व्यथते न विनश्यति कर्हिचित् ।
 वरिष्ठमग्निहोत्रेभ्यो ब्राह्मणस्य सुखे हृतम् ॥ ८४
 सममब्राह्मणे दानं द्विगुणं ब्राह्मणव्रुवे ।
 प्राधीते शतसाहस्रमनन्तं वेदपारगे ॥ ८५
 पात्रस्य हि विशेषेण अहं धानतयैव च ।
 अल्पं वा बहु वा प्रेत्य दानस्यावाप्यते फलम् ॥ ८६
 समोत्तमाधमै राजा त्वाहृतः पालयन् प्रजाः ।
 न निवर्त्तत संग्रामात् क्षात्रं धर्ममनुस्मरन् ॥ ८७
 संग्रामेष्वनिवर्त्तित्वं प्रजानांचैव पालनम् ।
 शत्रूणां ब्राह्मणाणांच राज्ञां श्रेयस्कृतं परम् ॥ ८८
 आहवेषु मिथोऽन्योन्यं जिघांसन्तो महीक्षितः ।
 युध्यमानाः परं शक्त्या स्वर्गं यान्त्यपराङ्मुखाः ॥ ८९
 न कूटैरायुधैर्हन्यात् युध्यमानो रणे रिपून् ।
 न कर्णभिक्षां पि दिग्धैर्नाग्निज्वलिततेजनैः ॥ ९०
 न च हन्यात् स्थलारुढं न क्लीवं न क्षताञ्जलिम् ।
 न मुक्तकेशं नासीनं न तयास्मीति वादिनम् ॥ ९१
 न युतं न विसन्नाहं न नग्नं न निरायुधम् ।
 नायुध्यमानं पश्यन्तं न परेण समागतम् ॥ ९२
 नायुधव्यसनप्राप्तं नार्त्तं नातिपरिहृतम् ।
 न भीतं न परावृत्तं सतां धर्ममनुस्मरन् ॥ ९३
 यस्तु भीतः परावृत्तः संग्रामे हन्यते परैः ।
 भर्त्तुर्यहं ष्कृतं किञ्चित् तत् सर्वं प्रतिपद्यते ॥ ९४

यज्ञास्य सुकृतं किञ्चिदमुत्रार्थमुपार्जितम् ।
 भर्ता तत् सर्वमादत्ते परावृत्तहतस्य तु ॥ ८५
 रथाश्वं हस्तिनं हतं धनं धान्यं पशून् स्त्रियः ।
 सर्वद्रव्याणि कुर्याच्च यो यज्जयति तस्य तत् ॥ ८६
 राज्ञश्च दद्याद्द्वारमित्येषा वैदिकी श्रुतिः ।
 राजा च सर्वयोधेभ्यो दातव्यमष्टयगुञ्जितम् ॥ ८७
 एषोऽगुपस्कृतः प्रोक्तो योधधर्मः सनातनः ।
 अन्नादमात्रं श्वेतं क्षत्रियो घ्नन् रणे रिपुम् ॥ ८८
 अलब्धं चैव लिप्सेत लब्धं रक्षेत् प्रयत्नतः ।
 रक्षितं वर्षयेच्चैव दृढं पात्रेषु निक्षिपेत् ॥ ८९
 एतच्चतुर्विधं विद्यात् पुरुषार्थप्रयोजनम् ।
 अस्य नित्यमनुष्ठानं सम्यक्कुर्यादतन्द्रितः ॥ ९०
 अलब्धमिच्छेद्दण्डेन लब्धं रक्षेद्देवशया ।
 रक्षितं वर्षयेद्दृढा दृढं दानेन निक्षिपेत् ॥ ९१
 नित्यं मुद्यतदण्डः क्षात्रित्यं विवृतपौरुषः ।
 नित्यं संवृतसंवार्थी नित्यं क्षिद्रानुसार्थीरेः ॥ ९२
 नित्यमुद्यतदण्डस्य हतश्चमुद्दिजते जगत् ।
 तस्मात् सर्वाणि भूतानि दण्डेनैव प्रसाधयेत् ॥ ९३
 अमाययैव वर्त्तेत न कथञ्चन मायया ।
 बुद्धेतादिप्रवृत्ताश्च मायां नित्यं स्वसंवृतः ॥ ९४
 मास्य ऋद्धं परोविद्यात् विद्याच्छिद्रं परस्य तु ।
 गूडेत् कूर्मद्ववाङ्गानि रक्षेद्दिवरमात्मनः ॥ ९५
 बकवञ्चिन्तयेद्दर्यान् सिंहवच्च पराक्रमेत् ।
 हकवच्चाबलुम्पेत शशवच्च विनिष्पतेत् ॥ ९६

एवं विजयमानस्य येऽस्य स्युः परिपन्थिनः ।
 तन्मानयेद्वयं सर्वान् सामादिभिरुपक्रमैः ॥ १०७.
 यदि ते तु न तिष्ठेयुरुपायैः प्रथमैस्त्रिभिः ।
 दण्डेनैव प्रसह्यैताञ्छनकैर्बन्धमानयेत् ॥ १०८
 सामादीनामुपायानां चतुर्णामपि पण्डिताः ।
 सामदण्डौ प्रशंसन्ति नित्यं राष्ट्राभिरुचये ॥ १०९
 यथोदरति निर्हाता कर्त्तुं धान्यञ्च रक्षति ।
 तथा रक्षेन्नृपोराष्ट्रं हन्याच्च परिपन्थिनः ॥ ११०
 मोहाद्राजा स्वराष्ट्रं यः क्षर्षयत्यनवेक्षया ।
 सोऽचिराद्भ्रूयते राज्याल्जीविताञ्च सबान्धवः ॥ १११
 शरीरकर्तव्येणात् प्राणाः क्षीयन्ते प्राणिनां यथा ।
 तथा राज्ञामपि प्राणाः क्षीयन्ते राष्ट्रक्षर्षेणात् ॥ ११२
 राष्ट्रं यं संग्रहे नित्यं विधानमिदमाचरेत् ।
 सुसंगृहीतराष्ट्रोहि पार्थिवः सुखमेधते ॥ ११३
 द्वयोस्तयाणां पञ्चानां मध्ये गुल्ममधिष्ठितम् ।
 तथा ग्रामयतानाञ्च कुर्याद्राष्ट्रकः संग्रहम् ॥ ११४
 ग्रामस्याधिपतिं कुर्याद्दशग्रामपतिं तथा ।
 विंशतीशं शतेश्च सहस्रपतिमेव च ॥ ११५
 ग्रामे दोषान् समुत्पन्नान् ग्रामिकः शनकैः स्वयम् ॥
 शंसेन्नामदशेशाय दशेशोविंशतीशिने ॥ ११६
 विंशतीशस्तु तदसर्वं शतेशाय निवेदयेत् ।
 शंसेन्नामशतेशस्तु सहस्रपतये स्वयम् ॥ ११७
 यानि राजप्रदेयानि प्रत्यहं ग्रामवासिभिः ।
 अन्नपानेभ्य नादीनि ग्रामिकस्तान्यवाप्नुयात् ॥ ११८

दशौ कुलन्तु भुञ्जीत विंशौ पञ्च कुलानि च ।

ग्रामं ग्रामग्रताध्यक्षः सहस्राधिपतिः पुरम् ॥ ११८

तेषां ग्राम्याणि कार्याणि पृथक्कार्याणि चैव हि ।

राज्ञोऽन्यः सचिवः स्निग्धस्तानि पश्येदतन्द्रितः ॥ ११९

नगरे नगरे चैकं कुर्यात् सर्वार्थचिन्तनम् ।

उच्चैः स्थानं घोररूपं नक्षत्राणामिव ग्रहम् ॥ १२०

स ताननुपरिक्रामेत् सर्वानेव सदा स्वयम् ।

तेषां वृत्तं परिणयेत् सम्यग्ग्राह्येषु तच्चरैः ॥ १२१

राज्ञो हि रक्षाधिकृतः परस्त्रादायिनः शठाः ।

भृत्या भवन्ति प्रायेण तेभ्योरक्षेदिमाः प्रजाः ॥ १२२

ये कार्थिकेभ्योऽर्थमेव गृह्णीयुः पापचेतसः ।

तेषां सर्वस्वमादाय राजा कुर्यात् प्रवासनम् ॥ १२३

राजवर्गसु युक्तानां स्त्रीणां प्रेष्यजनस्य च ।

प्रत्यहं कल्पयेद् वृत्तिं स्थानकर्मानुरूपतः ॥ १२४

पणो देवोऽनृकष्टस्य षड् तृकष्टस्य वेतनम् ।

सायमासिकस्तथाच्छादोधान्यद्रोणस्तु मासिकः ॥ १२५

क्रयविक्रयसध्वानं भक्तं च सपरिव्ययम् ।

योगक्षेपं च सम्प्रेक्ष्य वणिजो दापयेत् करान् ॥ १२६

यथा फलेन युज्येत राजा कर्त्ता च कर्मणाम् ।

तथावेक्ष्य नृपो राज्ञे कल्पयेत् सततं करान् ॥ १२७

यथात्पाल्यमदत्त्यायुं बार्ह्योको वतुष्टपदाः ।

तथात्पाल्यो ग्रहीतव्यो राष्ट्राद्राज्ञाद्विकः करः ॥ १२८

यश्चाश्वद्वाग आदेयो राज्ञा पशुधिरण्ययोः ।

आन्यानां नष्ट भैः भागः पशोद्वाद्य एव वा ॥ १२९

प्राददौताथ षड्भागं द्रुमांसमधुसर्पिषाम् ।
 गन्धौषधिरसानां च पुष्पमूलफलस्य च ॥ १११
 पत्रशाकलक्षणां च वैदलस्य च चर्मणां ।
 क्षुण्णवानां च भाण्डानां सर्वस्याश्ममयस्य च ॥ ११२
 म्रियमाणोऽप्याददौत न राजा ओत्रियात् करम् ।
 न च क्षुधाऽथ संसीदेच्छ्रोत्रियो विषये वसन् ॥ ११३
 य अ राजस्तु विषये ओत्रियः सीदति क्षुधा ।
 त अपि तत्क्षुधा राष्ट्रमचिरेणैव सीदति ॥ ११४
 श्रुतवृत्ते विदित्वास्य वृत्तिं धर्म्यं प्रकल्पयेत् ।
 संरक्षेत् सर्वतश्चैनं पिता पुत्रमिवौरसम् ॥ ११५
 संरक्षमाणो राज्ञा यं कुरुते धर्ममन्वहम् ।
 तेनायुर्वर्द्धते राज्ञो द्रविणं राष्ट्रमेव च ॥ ११६
 यत्किंचिदपि वर्षस्य दापयेत् करसंघ्नितम् ।
 व्यवहारेण जीवन्तं राजा राष्ट्रे पृथग्जनम् ॥ ११७
 कारुकान् शिल्पिनश्चैव शूद्रांश्चात्मोपजीविनः ।
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 मोच्छित्यादात्मनो मूलं परेषां चातिल्लणया ।
 उच्छिन्दन् आत्मनो मूलमात्मानं तांश्च पीडयेत् ॥ ११९
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विक्रोशान्धो यस्य राट्पाद्वियन्ते दस्युभिः प्रजाः ।
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 निर्दिष्टफलभोक्ता हि राजा धर्मेण युज्यते ॥ १४४
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 स्त्रीन्पुष्पव्याधितव्यङ्गान् मन्त्रकालेऽपसारयेत् ॥ १४९
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 स्त्रियश्चैव विशेषेण तस्मान्नरास्तोभवेत् ॥ १५०
 मध्यन्दिनेऽर्द्धरात्रे वा विश्रान्तो विगतक्लमः ।
 चिन्त्येष्टैर्धर्मकाभार्यन् सार्द्धं तैरेकएव वा ॥ १५१
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 कृत्वा चाष्टविधं कर्म पञ्च वर्गञ्च तत्पुत्रतः ।
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मध्यमस्य प्रचारं च विजिगीषोश्च चेष्टितम् ।
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 अरेरनन्तरं मित्रमुदासीनं तयोः परम् ॥ १५८
 तान् सर्वानभिसन्दध्यात् समादिभिरुपक्रमैः ।
 व्यस्तैश्चैव समस्तैश्च पौरुषेण नयेन च ॥ १५९
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 कार्यं वीक्ष्य प्रवृत्तीत द्वैधं संशयमेव च ॥ १६१
 सन्धिन्तु द्विविधं विद्यादाजा विग्रहमेव च ।
 उभे यानासने चैव द्विविधः संशयः स्मृतः ॥ १६२
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 तदा त्वायतिष्ठंस्तुतः सन्धिर्ज्ञेयो द्विविधश्च ॥ १६३
 स्वयं कृतश्च कार्यार्थमकाले कालएव वा ।
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 एकाकिनश्चात्यधिके कार्ये प्राप्ते यदृच्छया ।
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बलस्य स्वामिनश्चैव स्थितिः कार्यार्थसिद्धये ।
 द्विविधं कीर्त्तते द्वैधं पाङ्गुण्यगुणवेदिभिः ॥ ११७
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 साधुषु व्यपदेशार्थं द्विविधः संश्रयः स्मृतः ॥ ११८
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 तदात्वे चाल्पिका पीडां तदा सन्धिं समाश्रयेत् ॥ ११९
 यदा प्रकृष्टामन्येत सर्वास्तु प्रकृतीर्भृशम् ।
 अत्यच्छित्तं तथात्मानं तदा कुर्वीत विग्रहम् ॥ १२०
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 परस्य विपरीतं च तदा यायाद्रिपुं प्रति ॥ १२१
 यदा तु स्यात् परिष्णीणो बाहनेन बलेन च ।
 तदासीत प्रयत्नेन शनकैः सान्त्वयचरीन् ॥ १२२
 मन्येतारिं यदा राजा सर्वथा बलवत्तरम् ।
 तदा द्विधा बलं कृत्वा साधयेत् कार्यमात्मनः ॥ १२३
 यदा परबलानान्तु गमनीयतमो भवेत् ।
 तदा तु संश्रयेत् क्षिप्रं धार्मिकं बलिनं रुपम् ॥ १२४
 निग्रहं प्रकृतीनां च कुर्याद्द्वयोऽरिबलस्य च ।
 उपसेहेत तं नित्यं सर्वयत्नैर्गुह्यं यथा ॥ १२५
 यदि तत्रापि सम्पश्येद्दोषं संश्रयकारितम् ।
 सुदुर्लभेव तत्रापि निर्विशङ्कः समाचरेत् ॥ १२६
 सवोपायैस्तथा कुर्यात्क्षीतिघ्नः पृथिवीपतिः ।
 यत्कस्याभ्यधिका न शृङ्खिलोदासीनशत्रवः ॥ १२७
 आयतिं सर्वकार्याणां तदात्वं च विचारयेत् ।
 अतीतानां च सर्वेषां गुणदेधौ च तत्त्वतः ॥ १२८

आयत्यां गुणदोषवस्तदात्वे क्षिप्रनिश्चयः ।
 अतीते कार्यशेषज्ञः शत्रुभिर्नाभिभूयते ॥ १७९
 यथैनं नाभिसन्दध्युर्मितोदासीनश्चवः ।
 तथा सर्वं संविदध्यादेय सामासिको नयः ॥ १८०
 यदा तु यानमातिष्ठेदरिराह्वं प्रति प्रसुः ।
 तदानेन विधानेन यायादरिपुरं शनैः ॥ १८१
 मार्गशीर्षे शुभे मासि यायाद् यात्रां महीपतिः ।
 फाल्गुनं वायु चैत्रं वा मासौ प्रति यथाबलम् ॥ १८२
 अन्येष्वपि तु कालेषु यदा पश्येद्भुवं जयम् ।
 तदा यायाद्विष्टञ्चैव व्यसने चोत्थिते रिपोः ॥ १८३
 कृत्वा विधानं मूले तु यात्रिकं च यथाविधि ।
 उपगृह्यास्यदं चैव चारान् सम्यग्विधाय च ॥ १८४
 संशोध्य त्रिविधं मार्गं षड्विधं च बलं स्वकम् ।
 साम्प्रदायिककल्पेन यायादरिपुरं शनैः ॥ १८५
 शत्रुसेविनि मित्रे च गूढे वृक्षतरोर्यवेत् ।
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 दण्डव्यूहेन तन्मार्गं यायात् शकटेन वा ।
 वराहमकराभ्यां वा सूत्रा वा गरुडेन वा ॥ १८७
 यतश्च भवमाशङ्कितो विस्तारयेत्तलम् ।
 पद्मेन चैव व्यूहेन निवेशेत सदा स्वयम् ॥ १८८
 सेनापतिबलाध्वजौ सर्वदिक्षु निवेशयेत् ।
 यतश्च भवमाशङ्कितं प्राचीं तां कल्पयेत्स्थितम् ॥ १८९
 गुह्यांश्च स्थापयेदाप्तान् कृतसंज्ञान् समस्ततः ।
 स्थाने सुखे च कुशलानभीक्ष्णविकारिणः ॥ १९०

संहतान् योधयेदल्पान् कामं विस्तारयेद्बहुन् ।
 सूच्या वज्रेण चैवैतान् व्यूहैर्न व्यूह्य योधयेत् ॥ १८१
 स्यन्दनाश्वैः समे युध्येदनूपे नौहिमैस्तथा ।
 वृक्षगुल्मावृते चापैरसिचर्माशुधैः स्थले ॥ १८२
 कुक्ष्येत्वांश्च मत्स्यांश्च पंचालान् शूरसेनजान् ।
 दौर्धान् लघूँश्चैवा परानग्रानीकेषु योधयेत् ॥ १८३
 प्रहर्षयेद्वलं व्यूह्य तांश्च सम्यक् परीक्षयेत् ।
 चेष्टाश्चैव विजानीयादरीन् योधयतामपि ॥ १८४
 उपरुध्यादिमासीत् राष्ट्रं चात्योपपीडयेत् ।
 दूषयेच्चात्य सततं यवसान्नोदकेन्धनम् ॥ १८५
 भिन्याश्चैव तडागानि प्राकारपरिखास्तथा ।
 समवस्कन्दयेच्चैनं रात्रौ विवासयेत्तथा ॥ १८६
 उपजप्यानुपजपेद्बुध्येतैव च तत्कृतम् ।
 युक्ते च दैवे युध्येत जयप्रेप्सुरपेतभीः ॥ १८७
 साम्ना दानेन भेदेन समस्तैरथवा पृथक् ।
 विजेतुं प्रयतेनारीन् युद्धेन कदाचने ॥ १८८
 अनित्योविजयोयस्माद्दृश्यते युद्धमानयोः ।
 पराजयश्च संग्रामे तस्माद् युद्धं विवर्जयेत् ॥ १८९
 त्रयाणामप्युपायानां पूर्वोक्तानामसम्भवे ।
 तथा युध्येत संयतो विजयेत रिपून् यथा ॥ २००
 जिह्वा सम्पूजयेद्देवान् ब्राह्मणांश्चैव धार्मिकान् ।
 प्रदद्यात् परिहारांश्च स्थापयेदभङ्गानि च ॥ २०१
 सर्वेषाम्नु विदित्वैषां समासेन चिकीर्षितम् ।
 स्थापयेत्तत्र तदंशं कुर्याच्च समयक्रियाम् ॥ २०२

प्रमाणानि च कुर्वीत तेषां धर्म्यान् यथोहितान् ।

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आदानमप्रियकरं दानं च प्रियकारकम् ।

अभीक्षितानामर्चनां काले युक्तं प्रशस्यते ॥ २०४

सर्वं कर्म देवाय तं विधाने दैवमातुषे ।

तयोर्देवमचिन्त्यन्तु मातुषे विद्यते क्रिया ॥ २०५

सह वापि व्रजेद् युक्तः सन्धिं कृत्वा प्रयत्नतः ।

मित्रं हिरण्यं भूमिं वा सम्पश्यंस्त्रिविधं फलम् ॥ २०६

पार्थिवग्राहं च संर्मस्य तथाक्रन्दं च मण्डले ।

मित्रादथाप्यमित्राद्वा यात्राफलमवाप्नुयात् ॥ २०७

हिरण्यभूमिसंप्राप्ता पार्थिवो न तथैषते ।

यथा मित्रं ध्रुवं लब्ध्वा दृशमप्यायति क्षमम् ॥ २०८

धर्मज्ञं च दत्तज्ञं च तुष्टप्रकृतिमेव च ।

अनुरक्तं स्थिरारब्धं लघु मित्रं प्रशस्यते ॥ २०९

प्राज्ञं कुलीनं शूरं च दक्षं दातारमेव च ।

दत्तज्ञं दृतिमन्त्रं च कष्टमादुररिं बुधाः ॥ २१०

आर्यता पुरुषज्ञानं शौर्यं करुणवेदिता ।

शौललक्ष्यं च सततमुदासीनगुणोदयः ॥ २११

क्षेम्यां शस्यप्रदां मित्रं पशुद्विकरीमपि ।

परित्यजे नृपो भूमिमात्मार्थमविचारयत् ॥ २१२

आपदर्थं धनं रत्नेहारान् रत्नेनैरपि ।

आत्मानं सततं रत्नेहारैरपि धनेरपि ॥ २१३

सह सर्वाः समुत्पन्नाः प्रसमीक्ष्यापदो यशम् ।

संयुक्तां च विद्युक्तां च सर्वोपायान् सृजेद्दुःखः ॥ २१४

उपेतारमुपेयं च सर्वोपायांश्च क्षतक्षयः ।
 एतन्नयं समान्त्रित्वं प्रयतेतार्थसिद्धये ॥ २१५
 एवं सर्वमिदं राजा सह संमन्त्र्य मन्त्रिभिः ।
 व्यायाम्याभ्युत्थमध्याह्ने भोक्तुमन्तःपुरं विधेत् ॥ २१६
 तत्रात्मभूतैः कालत्रैरहार्यैः परिचारकैः ।
 सुपरिचीतमवाद्यमद्यान्मन्त्रैर्विषापहैः ॥ २१७
 विषघ्नैरगदैश्चास्य सर्वद्रव्याणि योजयेत् ।
 विषघ्नानि च रत्नानि नियतोधारयेत् सदा ॥ २१८
 परीक्षिताः स्त्रियश्चैनं व्यजनोदकधूपनैः ।
 वेशाभरणसंग्रहाः शृणुः सुसमाहिताः ॥ २१९
 एवं प्रयत्नं कुर्वीत यानशय्यासनाशने ।
 स्नाने प्रसाधने चैव सर्वालङ्कारकेषु च ॥ २२०
 भुक्तवान् विहरेच्चैव स्त्रीभिरन्तःपुरे सह ।
 विहृत्य तु यथाकालं पुनः कार्याणि चिन्तयेत् ॥ २२१
 अलङ्कृतश्च सम्पश्येदायुधीयं पुनर्जननम् ।
 वाहनानि च सर्वाणि शस्त्राख्याभरणानि च ॥ २२२
 सन्ध्यांचोपाय्य शृणुयादन्तर्वेश्मनि शस्त्रभृत् ।
 रहस्याख्यादिनांचैव प्रणिधीनांश्च चेष्टितम् ॥ २२३
 गत्वा कक्षान्तरं त्वन्यं सममुप्राप्य तं जगम् ।
 प्रविशेन्नो जनार्थं च स्त्रीदृतोऽन्तःपुरं पुनः ॥ २२४
 तत्र भुक्त्वा पुनः किञ्चित्पूर्य्यघोषैः प्रहर्षितः ।
 संविशेत्तु यथाकालमुत्तिष्ठेच्च गतक्लमः ॥ २२५

एतद्विधानमातिष्ठेद्रोगः पृथिवीपतिः ।

अस्यस्यः सर्वमेतत्तू भृत्येषु विनियोजयेत् ॥ २२६

इति मानवे धन्यशास्त्रे भृगुप्रोक्तायां संहितायां
राजधर्मा नाम सप्तमोऽध्यायः ॥ ७

अष्टमोऽध्यायः ।

व्यवहारान् दिदृक्षुस्तु ब्राह्मणैः सह पार्थिवः ।

मन्त्रज्ञैर्मन्त्रिभिश्चैव विनीतः प्रविशेत् सभाम् ॥ १

तत्वासीनः स्थितोवापि पाण्डित्यस्य दक्षिणम् ।

विनीतवेशाभरणः पश्येत् कार्याणि कार्याणाम् ॥ २

प्रत्यहं देशदृष्टैश्च शास्त्रदृष्टैश्च हेतुभिः ।

अष्टादशसु मार्गेषु निवहानि पृथक् पृथक् ॥ ३

तेषामाव्यवस्थादानं निःक्षेपोऽस्वामिविक्रयः ।

सम्भूतश्च समुत्थानं दत्तस्थानपकर्म च ॥ ४

धितनस्यैव चादानं संविदश्च व्यतिक्रमः ।

क्रयविक्रयानुशयो विवादः स्वामिपालयोः ॥ ५

सीमाविवादधर्मश्च पारुष्ये दण्डवाचिके ।

स्त्रेयं च साहसं चैव क्षीसंग्रहणमेव च ॥ ६

क्षीपुं धर्मो विभागश्च द्यूतमाहत्य एव च ।

पदान्यष्टादशैतानि व्यवहारस्थिताविह ॥ ७

एषु स्थानेषु भूविहं विवादं चरतां वृणाम् ।

धर्मं शास्त्रतमाश्रित्य कुर्वन्तु कार्यविनिर्णयम् ॥ ८

अ१। स्वयं न कुर्वीत नृपतिः कार्यदर्शनम् ।
 तदा निमुञ्चाद्विद्वांसं ब्राह्मणं कार्यदर्शने ॥ ८
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 सभामेव प्रविश्याग्रगमासीनः स्थित एव वा ॥ १०
 यस्मिन् देशे निषीदन्ति विप्रा वेदविदस्त्रयः ।
 राज्ञश्चाधिकृतो विद्वान् ब्रह्मणस्तौ सभां विदुः ॥ ११
 धर्मो विद्वद्वधर्मेण सभां यत्रोपतिष्ठते ।
 यत्नं चास्य न हन्तान्ति विद्वास्तत्र सभासदः ॥ १२
 सभां वा न प्रवेष्टव्यं वक्तव्यं वा समक्षसम् ।
 अभ्रुवन् विभ्रुवन् वापि नरो भवति किल्बिषी ॥ १३
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 धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।
 तस्माद्धर्मो न हन्तव्यो ना नो धर्मो हतो वधेत् ॥ १५
 वृषो हि भगवान् धर्मस्तस्य यः कुरुते ह्यलम् ।
 स्त्रियं च विदुर्वास्तस्माद्धर्मं न लोपयेत् ॥ १६
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 शरीरेण समं नाशं सर्वमन्यहि गच्छति ॥ १७
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 एनो गच्छति कर्तारं निन्दार्हो यत्र निन्द्यते ॥ १९
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यत्नं शूद्रस्तु कुरुते राज्ञो धर्मविवेचनम् ।
 तस्य सीदति तद्वाङ्मं पङ्के गौरिव पश्यतः ॥ २१
 यद्वाङ्मं शूद्रभूयिष्ठं नास्तिकाक्रान्तमद्विजम् ।
 विनश्यत्याशु तत् क्षतं दुर्मिक्षाधिपीडितम् ॥ २२
 धर्मासनमधिठाय संवीताङ्गः समाहितः ।
 प्रणम्य लोकपालेभ्यः कार्यदर्शनमारभेत् ॥ २३
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 वर्णक्रमेण सर्वाणि पश्येत् कार्याणि कार्थिणाम् ॥ २४
 बाह्यैर्विभावयेद्भिक्षैर्भायमन्तर्गतं वृणाम् ।
 स्वरपरिष्कृताकारैश्चक्षुषा चेष्टितेन च ॥ २५
 आकारैरिङ्गितैर्गत्या चेष्टया भाषितेन च ।
 नेत्रवक्त्रविकारैश्च गृह्यतेऽन्तर्गतं मनः ॥ २६
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 यावत् स स्यात् समाश्रितो यावच्चातीतशैशवः ॥ २७
 यथापुत्रासु चैवं स्वादृच्छयं निष्कुलासु च ।
 पतिव्रतासु च स्त्रीषु विधवास्वातुरासु च ॥ २८
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 तांश्चिथ्याच्चौरदण्डेन धार्मिकः प्रविधीयति ॥ २९
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 अर्धां त्वार्द्धाद्वरेत् स्वामी परेण वृपतिर्हरेत् ॥ ३०
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 संवाद्य रुपधंख्यादीन् स्वामी तद्व्यमर्हति ॥ ३१
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आददीताय षड् भागं प्रमष्टाधिगतादृपः ।
 दशमं द्वादशं वापि सतां धर्ममनुसरन् ॥ ३३
 प्रमष्टाधिगतं द्रव्यं तिष्ठेद् वृत्तैरधिष्ठितम् ।
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 ममायमिति यो ब्रूयान्निधिं सत्येन मानवः ।
 तज्जाददीत षड् भागं राजा द्वादशमेव वा ॥ ३५
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 तत्रैव वा जिधानस्य संख्यायाऽप्योदसीं कलाम् ॥ ३६
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 यस्तु पश्येन्निधिं राजा पुराणं निष्ठितं क्षितौ ।
 तज्जात् द्विजेभ्योदत्तार्धमर्धं कोपे प्रदद्यादेत् ॥ ३८
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 राजा तदुपसृज्जानन् चौरस्याप्रोक्षि क्लिष्टम् ॥ ४०
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 नोत्पादयेत् स्ववं काश्यं राजा नाप्यस्य पुरुषः ।
 न च प्रापितमध्येन प्रसेदयेत् कष्टं च न ॥ ४३
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 नयेत् तज्जानुमानेन धर्मस्य वृद्धतिः पदम् ॥ ४४

सत्यमर्थं च सम्पश्येदात्मानमथ साक्षिणः ।
 देशं रूपं च कालं च व्यवहारविधौ स्थितः ॥ ४५
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 न चेत्तिपक्षस्तु प्रब्रूयाद्धर्मं प्रतिपराजितः ॥ ५८
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 सर्वधर्मविदोऽसुब्धा विपरीतास्तु वर्जयेत् ॥ ६३
 नार्थसम्बन्धिनो नाप्ता न सहाया न वैरिणः ।
 न दृष्टदोषाः कर्त्तव्या न व्याध्यार्त्ता न दूषिताः ॥ ६४
 न साक्षी दूषितः कार्त्वी न कारुककुशीलवौ ।
 न श्रोत्रियो न लिङ्गस्थो न सङ्गभ्योविनिर्गतः ॥ ६५
 नान्यधीनो न वक्तव्यो न दस्युर्नविकर्महात् ।
 न हृष्टो न शिशुर्मेको नान्यो न विकलेन्द्रियः ॥ ६६
 नात्मी न मत्ता नोन्मत्तो न क्षुत्तृणोपपीडितः ।
 न अमात्मी न कामात्मी न क्रूरो नापि तस्करः ॥ ६७
 क्षीणां साक्ष्यं स्त्रिवः कुर्युर्हिजानां सहशा द्विजाः ।
 भूदाश्च सन्तः भूदाणामन्यथानामन्यथयोनयः ॥ ६८

अनुभावी तु यः कश्चित् कुर्यात् साक्ष्यं विवादिनाम् ॥

अन्तर्वैज्यमथवा शरीरस्यापि चात्यये ॥ ६८

क्षियायसम्भवे कार्यं बालेन स्थविरेण वा ।

शिशवेण बन्धूना वापि दासेन भृत्यकेन वा ॥ ७०

बालवृशत्रुराणां च साक्ष्येषु वदतां क्षया ।

जानीयोदस्थिरां वाचमुत्तिक्तमनसान्तथा ॥ ७१

साक्ष्येषु च सर्वेषु स्तेयसंग्रहणेषु च ।

बाह्यदण्डयोश्च पाक्ष्ये न परीक्षेत साक्षिणः ॥ ७२

बह्वं परिगृह्णीयात् साक्षिद्वैधे नराधिपः ।

सनेषु तु गुणोत्कृष्टान् गुणिवैधे द्विजोत्तमान् ॥ ७३

समक्षदर्शनात् साक्ष्यं श्रवणाच्चैव सिद्ध्यति ।

तत्र सचं ब्रुवन् साक्षी धर्मायाभ्यां न क्षीयते ॥ ७४

साक्षी दृष्टश्रुतादन्यद्विब्रुवन्मार्ग्यसंसद ।

अवाङ्मनस्कमभ्येति प्रेत्य स्वर्गाच्च क्षीयते ॥ ७५

यत्रानिजोऽपीक्षेत शृणवाऽपि चिञ्चन ।

पृथक्तापि तद् ब्रूयाद् यथादृष्टं यथाश्रुतम् ॥ ७६

एकोऽनुव्यस्तु साक्षी आह्वयः श्रुत्योऽपि न स्त्रियः ।

स्त्रोवदेरस्थिरवान् दोषैश्चान्येपि ये वृताः ॥ ७७

स्वभावेनैव यद् ब्रूयद्ग्राह्यं व्यवहारिकम् ।

अतो यदन्यद्विब्रूयुर्धर्मार्थं तदसार्थकम् ॥ ७८

समान्तः साक्षिणः प्राप्तानर्थिप्रत्यर्थिसन्निधौ ।

याङ्किवाकोऽनुब्रूहीत विधानानेन सान्त्वयन् ॥ ७९

यद्वयोरनयोर्वैत्य कार्योऽकिन् चेष्टितं मितः ।

तद्भूत सर्वं सत्येन युष्माकं ह्यत्र साक्षिणा ॥ ८०

सत्यं साध्ये भुवन् साक्षी लोकानाप्रोति पुष्कलान् ।
 इह चानुत्तमां कीर्त्तिं यागेषा ब्रह्मप्रजिता ॥ ८१
 साध्ये नृतं वदन् पाशैर्बध्यते वारुणैर्भृशम् ।
 विवशः शतमाजातीस्तस्मात् साध्यं वदेहतम् ॥ ८२
 सत्येन पूयते साक्षी धर्मः सत्येन वर्धते ।
 तस्मात् सत्यं हि वक्तव्यं सर्ववर्णेषु साक्षिभिः ॥ ८३
 आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।
 भावमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥ ८४
 मन्यन्ते वै पापकृतो न कश्चित् पश्यतीति नः ।
 तांस्तु देवाः प्रपश्यन्ति स्वस्यैवान्तरपूरुषः ॥ ८५
 द्यौर्भूमिरपोद्ददयं चन्द्रार्कानियमानिलाः ।
 रात्रिः सध्यं च धर्मश्च वृत्तज्ञाः सर्वदेहिनाम् ॥ ८६
 देवब्राह्मणसाक्षिधे साध्यं पृच्छेहतं द्विजान् ।
 उदङ्मुखान् प्राङ्मुखान् वा पूर्वमुखे वै शुचिः शुचीन् ॥ ८७
 ब्रूहीति ब्राह्मणं पृच्छेत् सत्यं ब्रूहीति पार्थिवम् ।
 मोवीजकांचनैवश्यं मृदं सर्वैस्तु पातकैः ॥ ८८
 ब्रह्मघ्नो ये स्मृता लोका ये च स्त्रीबालघातिनः ।
 मितदुःखः कृतघ्नश्च ते ते स्युर्भुवतो नृषा ॥ ८९
 जन्मप्रभृति यत्किञ्चित् पुण्यं भद्रं त्वया कृतम् ।
 तत् ते सर्वं शनो गच्छेद्यदि ब्रूवास्वमन्यथा ॥ ९०
 एकोऽहमस्मीत्यात्मानं वत्सवं कल्पाणामन्यसे ।
 नित्यं स्थितस्ते ह्येष पुण्यपापेक्षिता मुनिः ॥ ९१
 यमो वैश्वतो देवो यस्तवैष हृदि स्थितः ।
 तेन चेद्विद्यात्मस्ते मा गङ्गां मा कुर्वन् गमः ॥ ९२

नमोमुण्डः कपालेन भिक्षार्थं क्षतपिपासितः ।
 अन्धः शस्त्रकलं गच्छेद् व साक्ष्यमवृतं वदेत् ॥ ८१
 अवाक्क्षिराक्षमध्यन्धे किल्बिषी नरकं व्रजेत् ।
 यः प्रश्नं वितथं ब्रूयात् पृष्टः सन् धर्मनिश्चये ॥ ८४
 अन्धोमत्स्यामिवाग्राति स नरः कण्टकैः सह ।
 धो माषतेऽर्थवैकल्यमप्रत्यक्षं सभाकृतः ॥ ८५
 वक्ष्य विद्वान् हि बहूतः क्षेत्रज्ञो नाभिग्रहते ।
 तस्मान्न देवाः श्रेयान्शं लोकेऽन्यं पुरुषं विदुः ॥ ८६
 यावतो बान्धवान् यस्मिन् हन्ति साक्ष्येऽवृतं वदन् ।
 तावत्तः सहजया तस्मिन् शृणु सौम्यासुपूर्वशः ॥ ८७
 पञ्च पञ्चवृते हन्ति दश हन्ति गवावृते ।
 शतमज्जावृते हन्ति सहस्रं पुरुषावृते ॥ ८८
 हन्ति जातानलान्नांश्च हिरण्यार्थेऽवृतं वदन् ।
 सर्वं भूम्यवृते हन्ति मास्य भूम्यवृतं वदोः ॥ ८९
 अश्व, भूमिवदित्याहुः स्त्रीणां भोगे च मैत्रुने ।
 अजेषु चैव रत्नेषु सर्वेष्वग्नमवेषु च ॥ ९०
 एतान् दोषानवेक्ष्य त्वं सर्वानवृतभाषणे ।
 यथाच्युतं यथादृष्टं सर्वमेवाक्षसा वद ॥ ९१
 गोरक्षकान् वाष्पिकान्क्षया कारुड्गुणीकवान् ।
 मैथ्यान् वार्धुषिकाश्चैव विप्रान् शूद्रवदाचरेत् ॥ ९२
 तद्वदन् धर्मतोऽर्थेषु जानन्नप्यन्यथा नरः ।
 न स्वर्गाश्चरते लोकाह्वयीं वाचां वदन्ति ताम् ॥ ९३
 शूद्रविद्वत्क्षत्रविप्राणां यत्कर्त्तव्यं भवेत्ततः ।
 तत्त वक्तव्यमवृतं तन्नि सत्यादिभिच्यते ॥ ९४

वयं नैव त्वैव च वरुभिर्यजेरंस्ते सरस्वतीम् ।
 अदृतस्यैनसस्तस्य कुर्वाणानिष्कृतिं पराम् ॥ १०५
 कुमाण्डेर्वापि सुदुग्धाद् दृतमग्नौ यथाविधि ।
 उदित्यृचा वा वारुण्या तृचेनाब्देवतेन वा ॥ १०६
 त्रिपक्षाद्ब्रुवन् साक्ष्यघ्नादिषु नरोऽगदः ।
 तद्वयं प्राप्नोयात् सर्वं दद्यन्मधंच सर्वतः ॥ १०७
 यश्च दृश्येत सप्ताहादुक्तवाक्यस्य साक्षिणः ।
 रोगोऽग्निर्ज्वातिमरणखण्डाद्योदमंच सः ॥ १०८
 असाक्षिकेषु त्वर्थेषु मिथोविवदमानयोः ।
 न विन्दंस्तत्त्वतः सत्यं शपथेनापि लभयेत् ॥ १०९
 महर्षिभिश्च देवैश्च कार्यार्थं शपथाः कृताः ।
 वशिष्ठश्चापि शपथं श्रेपे पैयवने वृषे ॥ ११०
 न वृथा शपथं कुर्यात् स्वलोऽप्यर्थं नरोबुधः ।
 वृथा हि शपथं कुर्वन् प्रेत्य चेह च नश्यति ॥ १११
 कामिनोषु विवाहेषु गवान्मन्ये तथेवधने ।
 ब्राह्मणाभ्य पपत्तौ च शपथे नास्ति प्रातकम् ॥ ११२
 सत्येन शपथेहिमं क्षत्रियं वाहनामुधैः ।
 गोबीजकांचनैर्वैश्यं शूद्रं सर्वैस्तु पातकैः ॥ ११३
 अग्निं वा हारयेदेनमस्तु चैनं निमज्जयेत् ।
 पुत्रदारस्य वाप्येनं शिरांसि स्पर्शयेत् वृथक् ॥ ११४
 यमिदो न दहत्यग्निरापो नोन्मज्जयन्ति च ।
 न चार्त्तिच्छच्छति क्षिप्रं स ज्ञेयः शपथे शपिः ॥ ११५
 वत्सस्य अभिशस्तस्य पुरा भ्रात्रा यवीयसा ।
 जाम्बिर्दहाह रोमापि सत्येन जगतः सृजः ॥ ११६

यस्मिन् यस्मिन् विवाहे तु कौटसाक्ष्यं कृतं भवेत् ।
 तत्तत् कार्यं निवर्त्तत कृतंचाप्यकृतं भवेत् ॥ ११७
 लोभान्मोहाद्वयान्मैत्र्यां कामात् क्रोधान्तथैव च ।
 अज्ञानाद्बालभावाच्च साक्ष्यं वितथमुच्यते ॥ ११८
 एषामन्यतमे स्थाने यः साक्ष्यमनृतं वदेत् ।
 तस्य दण्डविशेषास्तु प्रवक्ष्याम्यनुपूर्वशः ॥ ११९
 लोभात् सहस्रं दण्ड्यस्तु मोहात् पूर्वस्तु साहसम् ।
 भयाद्द्वौ मध्यमौ दण्ड्यौ मैत्र्यात् पूर्वं चतुर्गुणम् ॥ १२०
 कामाद्दशगुणं पूर्वं क्रोधान् त्रिगुणं परम् ।
 अज्ञानाद्द्वे शते पूर्णं बालिण्याच्छतमेव तु ॥ १२१
 एतानाहुः कौटसाक्ष्ये प्रोक्तान् दण्डान् मनीषिभिः ।
 धर्मस्यास्यभिचारार्थमधर्मनियमाय च ॥ १२२
 कौटसाक्ष्यस्तु कुर्वाणांस्त्रीन् वर्णान् धार्मिको नृपः ।
 प्रवासवेदण्डयित्वा ब्राह्मणस्तु विवासयेत् ॥ १२३
 दश स्थानानि दण्डस्य मनुः स्वायम्भुवोब्रवीत् ।
 त्रिषु वर्णेषु चानि स्मरन्ततो ब्राह्मणो ब्रजेत् ॥ १२४
 उपस्थमुदरं जिह्वा चक्षौ पादौ च पञ्चमम् ।
 चक्षुर्नासा च कर्णौ च घनं देहस्यथैव च ॥ १२५
 अनुबन्धं परित्रायो देहकालौ च तत्त्वतः ।
 सारापराधौ चालोक्य दण्डं दण्डेषु पातयेत् ॥ १२६
 अधर्मदण्डनं लोके यथोन्नं कीर्त्तिनाशनम् ।
 अस्वर्गं च परत्वापि तस्मात् तत् परिहर्जयेत् ॥ १२७
 अदृष्टान् दण्डयन् राजा दण्ड्यांचैवाप्यदण्डयन् ।
 अयथोमहदाप्नोति नरकंचैव गच्छति ॥ १२८

धान्दण्डं प्रथमं कुर्याद्विन्दण्डं तदन्तरम् ।
 द्वितीयं धनदण्डं तृतीयं बधदण्डमतः परम् ॥ १२८
 बधेनापि यदा त्वेतावन्निघ्नोत् न शक्तुयात् ।
 तदैषु सर्वमप्येतं प्रसृज्यते चतुष्टयम् ॥ १२९
 लोकसंख्यवहारार्थं याः संज्ञाः प्रथिता भुवि ।
 ताम्ब्रह्मसुवर्णानां ताः प्रवक्ष्यामशेषतः ॥ १३०
 जालान्तरगते भानौ यत् सूक्ष्मं दृश्यते रजः ।
 प्रथमन्तत्प्रमाणानां त्रसरेणुं प्रचक्षते ॥ १३१
 त्रसरेणवोऽष्टौ विज्ञेया लिङ्गैका परिमाणाः ।
 ता राजसर्षपस्त्रिंशस्त्रिंशोऽङ्गुलीरसर्षपः ॥ १३२
 सर्षपाः षट् यवो मध्यस्त्रियवस्त्रेकलक्षणाः ।
 पञ्चलक्षणा लक्ष्मणमाषस्ते सुवर्णस्तु षोडश ॥ १३३
 पलं सुवर्णासत्वारः पलानि धरणं दश ।
 हे लक्षणे समष्टे विज्ञेयो रौप्यमाषकः ॥ १३४
 ते षोडश स्याद्वरणं पुराणं चैव राजतम् ।
 कार्ष्णीयस्तु विज्ञेयस्तान्निक्कः कार्ष्णिकः पणः ॥ १३५
 धरणीनि दश ज्ञेयः शतमानस्तु राजतः ।
 चतुःसौवर्णिको निष्को विज्ञेयस्तु प्रमाणतः ॥ १३६
 पणानां हे शते साहस्रं प्रथमः साहस्रः कृतः ।
 मध्यमः पञ्च विज्ञेयः स हस्तस्त्रेव शततमः ॥ १३७
 ऋण्ये देये प्रतिज्ञाते पञ्चक्रं शतमर्हति ।
 अपहृते तद्द्विगुणं तन्मनोरमुश्यासनम् ॥ १३८
 बन्धिविहीनां दण्डं सृजेद्विप्राविबर्हिनीम् ।
 अधीतिभागं गृह्णीयात्सासाहर्षिकः शते ॥ १३९

द्विकं शतं वा गृह्णीयात् सतां धर्ममनुसरन् ।
 द्विकं शतं हि गृह्णानो न भवत्यर्थकित्विकी ॥ १४१
 द्विकन्विकंचतुष्कंच पंचकंच शतं समम् ।
 मासस्य दृष्टिं गृह्णीयाद्वर्णानामनुपूर्वञ्च ॥ १४२
 न त्वेवाधौ सोपकारे कौसीदीं दृष्टिमाप्नुयात् ।
 न चाधेः कालसंरोधाद्विसर्गोऽस्ति न विक्रयः ॥ १४३
 न भोक्तृशोबलादाधिर्यज्ञानोदृष्टिसुत्सजेत् ।
 मूख्येन तोषयेच्चैनमाधिस्तोनोऽन्यथा भवेत् ॥ १४४
 आधिसोपनिधिसोभौ न कालात्ययमर्हतः ।
 अवहार्यौ भवेतां तौ दीर्घकालमवस्थितौ ॥ १४५
 सम्प्रीत्या भुज्यमानानि न नश्यन्ति कदाचन ।
 धेनुरुष्ट्रोवहस्रश्वोयश्च दम्यः प्रयुज्यते ॥ १४६
 यत् किञ्चिद्वशवर्षाणि सन्निधौ प्रेक्षते धर्मौ ।
 भुज्यमानं परैस्तूष्णीं न स तत्तत्त्वमर्हति ॥ १४७
 अजडश्चेदपोगण्डो विषये चास्य भुज्यते ।
 भग्नं तद्व्यवहारेण भोक्ता तदुद्रव्यमर्हति ॥ १४८
 आधिः सीमा कालधनं निक्षेपोपनिधिः स्त्रियः ।
 राजस्वं श्रोत्रियस्वञ्च न भोगेन प्रणश्यति ॥ १४९
 यः स्वामिनामनुज्ञातमाधिं नुङ्क्तेऽविचक्षणः ।
 तेनार्द्धदृष्टिर्मोक्तव्या तस्य भागस्य निष्कृतिः ॥ १५०
 कुसीददृष्टिर्हेतुर्गुण्यं नास्तेति सक्तदाहता ।
 चान्ये सदे लये नास्ते नातिक्तामति पंचतमम् ॥ १५१
 कृतानुसारादधिका व्यतिरिक्ता न सिद्ध्यति ।
 कुसीदपवनाद्वृक्षं पंचकं शतमर्हति ॥ १५२

नातिसावत्सरीं दृष्टिं न चादृष्टां पुनर्दरेत् ।
 अक्रतृष्टिः कालदृष्टिः कारिता कायिका च वा ॥ १५३
 ऋणं दातुमशक्तोऽयः कर्तुमिच्छेत् पुनः क्रियाम् ।
 स दत्त्वा निर्जितां दृष्टिं करणं परिवर्त्तयेत् ॥ १५४
 अदर्शयित्वा तत्रैव हिरण्यं परिवर्त्तयेत् ।
 यावती सम्भवेद्दृष्टिस्तावतीं दातुमर्हति ॥ १५५
 अक्रतृष्टिं समाकटो देशकालव्यवस्थितः ।
 अतिक्रामन् देशकालौ न तत्फलमवाप्नुयान् ॥ १५६
 समुद्रयानकुशला देशकालार्थदर्शिनः ।
 स्थापयन्ति तु यां दृष्टिं सा तत्राधिगमं प्रति ॥ १५७
 यो यस्य प्रतिभूस्तिष्ठेद्दर्शनायेह मानवः ।
 अदर्शयन् स तं तस्य प्रयच्छेत् स्वधनादणम् ॥ १५८
 प्रातिभाष्यं वृथादानमाक्षिकं सौरिकंच यत् ।
 दण्डशस्त्रावशेषंच न पुनोदातुमर्हति ॥ १५९
 दर्शनप्रातिभाष्ये तु विधिः स्यात् पूर्वोद्दिष्टः ।
 दानप्रतिभुवि प्रेते दायादानपि दापयेत् ॥ १६०
 अदातरि पुनर्दाता विज्ञातप्रकृतादणम् ।
 पश्चात् प्रतिभुवि प्रेते परीक्षेत् केन हेतुना ॥ १६१
 नरादिदृष्टधनश्चेत् प्रतिभुः स्यादलंभनः ।
 स्वधनादेव तद्दद्यान्निरादिदृष्टति स्थितिः ॥ १६२
 मत्तोव्यक्तार्त्ताध्यधीनैर्बालेन स्थविरेण वा ।
 असम्बद्धतश्चैव व्यवहारो न सिद्धति ॥ १६३
 सत्या न भाषा भवति यद्यपि स्यात् प्रतिष्ठिता ।
 वहिषेद्भाषते धर्मान्विताद्व्यवहारिकान् ॥ १६४

योगाधमनविकीर्तं योगदानप्रतिग्रहम् ।

यत्र वाप्युपधिं पश्येत् तत्सर्वं विनिवर्त्तयेत् ॥ १६५

ग्रहीता यदि नष्टः स्यात् कुटुम्बार्थं कृतोव्ययः ।

दातव्यं बान्धवैस्तत् स्यात् प्रविभक्तैरपि स्वतः ॥ १६६

कुटुम्बार्थेऽध्यधीनोऽपि व्यवहारं यमाचरेत् ।

स्वदेशे वा विदेशे वा तं व्यायात्र विचालयेत् ॥ १६७

बलाहसं बलाहूक्तं बलाहयत्रापि लेखितम् ।

सर्वान् बलकृतानर्थानकृताश्चनुरववीत् ॥ १६८

त्रयः परार्थं क्षिप्र्यन्ति साक्षिणः प्रतिभूः कुलम् ।

चत्वारस्तूपचोवन्ते विप्रभाक्योवणिङ्मृगः ॥ १६९

अनादेयं नाददीत परिष्णीणोऽपि पार्थिवः ।

नचादेयं सच्चदोऽपि सूक्ष्ममप्यर्थमुत्सृजेत् ॥ १७०

अनादेवस्य चादानादादेवस्य च वर्जनात् ।

दौर्वर्त्यं स्थाप्यते राज्ञः स प्रेत्येह च नश्यति ॥ १७१

स्वादानादर्थसंसर्गात्त्वववक्तारानां च रक्षणम् ।

बलं सञ्जायते राज्ञः स प्रेत्येह च वर्धते ॥ १७२

तस्माद्वयमहव स्वामी स्वयं हित्वा मित्राप्रिये ।

वर्त्तत याम्यया वृत्त्या जितक्रोधोजितेन्द्रियः ॥ १७३

यस्त्वधर्मेण कार्याणि मोहात् कुर्यान्नराधिपः ।

अचिरान्तं दुरात्मानं वशे कुर्वन्ति शत्रवः ॥ १७४

कामक्रोधो तु संवम्य योऽर्थान् धर्मेण पश्यति ।

प्रजास्तमनुवर्त्तन्ते समुद्रमिव सिन्धवः ॥ १७५

यः साधवन्तं हन्तेन वेदवेत्तनिकं वृषे ।

स राज्ञा तच्चतुर्भागं दाप्यस्तस्य च तदनम् ॥ १७६

धर्मस्यापि समं कुर्याद्वनिकायाधमर्षिकः ।
 समोऽवलद्व्यातिस्तु दद्याच्छ्रेयांस्तु तच्छ्रेयैः ॥ १७७
 अनेन विधिना राजा मिथोविवदतां वृणाम् ।
 साक्षिप्रत्यवसिद्वाणि कार्याणि समतां नयेत् ॥ १७८
 कुलज्ञे वृत्तसम्पन्ने धर्मज्ञे सत्त्ववादिनि ।
 महापद्मे धनित्यार्थं निक्षेपं निक्षेपेद्बुधः ॥ १७९
 यो यथा निक्षेपेद्वस्ते यमर्थं वक्ष्य मानवः ।
 स तथैव ग्रहीतव्यो यन्ना दावस्तथा ग्रहः ॥ १८०
 यो निक्षेपं याचमानोनिक्षेप्तुर्न प्रयच्छति ।
 स याच्यः प्राङ्निवाकेन तन्निक्षेप्तु रसन्निधौ ॥ १८१
 साच्छभावे प्रणिधिभिर्वयोरपसमन्वितैः ।
 अपदेशैश्च संन्यस्य हिरण्यं तस्य तच्छतः ॥ १८२
 स यदि प्रतिपद्येत यथान्यस्तं यथास्ततम् ।
 न तत्र विद्यते किञ्चिद् यत् परैरभिव्युज्यते ॥ १८३
 तेषां न दद्याद् यदि तु तद्विरण्यं यथाविधि ।
 उभौ निष्ठश्च दायः स्यादिति धर्मस्य धारणा ॥ १८४
 निक्षेपोपनिधी नित्यं न देयी प्रत्यनन्तरे ।
 नश्यतीर्विनिपाते तावनिपाते त्वनाशिवौ ॥ १८५
 स्वयमेव तु दोह्यान्मृतस्य प्रत्यनन्तरे ।
 न स राज्ञाभिव्योक्तव्यो न निक्षेप्तुश्च वन्धुभिः ॥ १८६
 अश्वलेनैव चान्विच्छेत्तमर्थं प्रीतिपूर्वकम् ।
 विचार्य तस्य वा वृत्तं सान्नैव परिसाधयेत् ॥ १८७
 निक्षेपेष्वेषु सर्वेषु विधिः स्यान् परिसाधने ।
 समुद्रे नाग्नयात् किञ्चिद्बुद्धिं तस्मान्न संहरेत् ॥ १८८

चौरैर्हृतं जलेनोठमग्निना दग्धमेव वा ।
 न हस्त्रादुवदि तस्मात् स न संहरति किञ्चन ॥ १८८
 निक्षेपस्यापहर्तारमभिधेत्तारमेव च ।
 सर्वरूपायैरन्विच्छेपयैश्चैव वैदिकैः ॥ १८९
 जोनिक्षेपं वार्षयति वचानिच्छिप्य वाचते ।
 तानुभौ चौरव च्छात्यौ दाप्यौ वा तत्समं दमम् ॥ १९०
 निक्षेपस्यापहर्तारं तत्समं दापयेद्दमम् ।
 तथोपनिधिहर्तारमभिधेयेष्व पार्थिवः ॥ १९१
 सपधभिश्च यः कश्चित् परद्रव्यं हरैन्नरः ।
 सप्तह्रदवः स हन्तव्यः प्रकाशं विविधैर्वधैः ॥ १९२
 निक्षेपो यः क्षतोयेन वावाञ्च कुलसन्निधौ ।
 तावानेव स विज्ञेयो त्रिभुवनं दृष्टमर्हति ॥ १९३
 मिषोदावः क्षतोयेन गृहीतोमिवएव वा ।
 मियएव भद्रातथ्योयया दाबस्तथा चरुः ॥ १९४
 निक्षिप्तस्य घनस्यैवं प्रीत्योपनिहितस्य च ।
 राजा विनिर्ययं कुर्यादक्षिण्यचारासधारिणम् ॥ १९५
 विक्रीणीते परस्य स्वं योऽस्वामी स्वाम्यसम्मतः ।
 न तन्नयेत साक्ष्यस्तु स्त्रेनमस्त्रेनमानिनम् ॥ १९६
 अपवहाय्योभवेच्चैव साध्ययः पट् शतं दमम् ।
 निरन्वयोऽनपसरः प्राप्तः स्याच्चौरकिस्त्रिघम् ॥ १९७
 अस्त्रामिना क्षतोयस्तु दावोविक्रय एव वा ।
 अक्षतः स तु विज्ञेयोव्यवहारे यथा स्थितिः ॥ १९८
 सन्धोगोदृश्यते यत्र न दृश्येतागमः कश्चित् ।
 आगमः कारणं तत्र न सन्धोग इति स्थितिः ॥ २००

विक्रयाद्वोधनं किञ्चिदुगृह्णीयात् कुलसन्निधौ ।
 क्रयेण स विशुद्धं हि न्यायतेलभते धनम् ॥ २०१
 अथ मूलमनाहार्यं प्रकाशक्रयशोधितः ।
 अद्वयोमुच्यते राज्ञा नाष्टिकीलभते धनम् ॥ २०२
 नान्यदन्येन संसृष्टरूपं विक्रयमर्हति ।
 न च सारं न च न्यूनं न दूरे न तिरोहितम् ॥ २०३
 अन्याचेद्दर्शयित्वा न्या वोढुः कन्या प्रदीयते ।
 उभे ते एकशस्त्रेण वहेदित्यब्रवीन्मनुः ॥ २०४
 नोन्मत्ताया न कुष्ठिन्या न च या स्पृष्टमैथुना ।
 पूर्वं दोषानभिस्थाप्य प्रदाता दण्डमर्हति ॥ २०५
 ऋत्विग् यदि दृतोचने स्वकर्म परिहापयेत् ।
 तस्य कर्मानुरूपेण देयोऽंशः सह कर्तृभिः ॥ २०६
 दक्षिणासु च दत्तासु स्वकर्म परिहापयन् ।
 छात्रमेव खभेतांश्चमन्येनैव च कारयेत् ॥ २०७
 यस्मिन् कर्मणि यास्तु स्युरुक्ताः प्रत्यङ्गदक्षिणाः ।
 स एव ता आददीत भजेरन् सर्व एव वा ॥ २०८
 एयं हरेत चाध्वर्युब्रह्माह्वाने च वाजिनम् ।
 शोता वापि हरेदम्बसुजाता चाप्यनः क्रये ॥ २०९
 सर्वेषामर्चिनोमुखास्तदर्थं नार्चिनोऽपरे ।
 तृतीयमस्तृतीयांश्चातुर्थ्यांश्च प्रादिनः ॥ २१०
 सन्धूष स्थानि कर्माणि कुर्वन्निरिह ज्ञानवैः ।
 अनेन विधिबोगेन कर्त्तव्यांश्चप्रकल्पना ॥ २११
 धर्मार्थं येन दत्तं स्यात् कस्यैचिद्व्याचते धनम् ।
 पश्चाच्च न तथा तत् स्याच्च देयं तस्य तद्वदेत् ॥ २१२

यदि संसाधयेत्तत्तुर्धाश्लोमेन वा पुनः ।

राज्ञा दाप्यः सुवर्णं स्यात्तस्य स्तेयस्य निष्कृतिः ॥ २११

दत्तचैषोदिता धर्म्या यथावदनपक्रिया ।

अतज्जुं प्रवक्ष्यामि वेतनदानपक्रियाम् ॥ २१४

धृतो नात्तानं कुर्याद्द्वयो दर्पात् कर्म यथोदितम् ।

स इच्छाः कृणालान्यद्यौ न देयं चास्य वेतनम् ॥ २१५

आर्तस्तु कुर्यात् स्वस्थः सन् यथाभाषितमादितः ।

सदीर्घस्यापि कालस्य तत्तमेव वेतनम् ॥ २१६

यथोक्तमार्तः स्वस्थोवा यस्तत् कर्म न कारयेत् ।

न तस्य वेतनं देयमप्योनस्यापि कर्मणः ॥ २१७

एष धर्मोऽखिलेनोक्तो वेतनादानकर्मणः ।

अतज्जुं प्रवक्ष्यामि धर्मं समयभेदिनाम् ॥ २१८

योग्रामदेशसंघानां कृत्वा सत्येन संविदम् ।

विसंवदेन्नरोलोभात्तं राष्ट्राद्विप्रवासयेत् ॥ २१९

निगृह्य दापयेच्चैनं समयव्यभिचारिणम् ।

चतुःसुवर्णान् षड्विंशत्काञ्चतमानं च राजतम् ॥ २२०

एतं दण्डविधिं कुर्याद्विधिकः प्रथिवीपतिः ।

ग्रामजातिसमूहेषु समयव्यभिचारिणाम् ॥ २२१

क्रीत्वा विक्रीय वा किञ्चिद् यस्तेष्टाशुश्रयोभवेत् ।

सोऽन्तर्दशाहान्तद्वयं दद्याच्चैवादहीत वा ॥ २२२

यदेण तु दशाहस्य न दद्यान्नापि दापयेत् ।

आददानोददचैव राज्ञा दण्डः शतानि च ॥ २२३

यस्तु दोषवतीं काश्यामनाख्याय प्रयच्छति ।

तस्य कुर्यान्मृपोदण्डं स्वयं पञ्चवर्तिं पणान् ॥ २२४

अत्र न्येति तु यः कन्यां ब्रूयाद्दोषेण मानवः ।
 स यतं प्राप्नुयाद्दण्डं तस्या दोषमदर्शयन् ॥ २२५
 पाणिग्रहणिका मन्त्राः कन्यास्वेव प्रतिष्ठिताः ।
 नाकन्यास कश्चित् क्षणां तुमधः क्रियाहि ताः ॥ २२६
 पाणिग्रहणिका मन्त्रा निवतं दारलक्षणम् ।
 तेषां निष्ठा तु विज्ञेया विद्वद्भिः सप्तमं पटे ॥ २२७
 यस्मिन् यस्मिन् कृते कार्थ्यं यस्मिन्नुपयोग्यो भवेत् ।
 तमनेन विधानेन धर्म्यं पथि निवेशयेत् ॥ २२८
 पश्यन्त्या मनांचैव पालानां च व्यतिक्रमे ।
 विवादं सम्प्रवक्ष्यामि यथावद्वर्ततत्त्वतः ॥ २२९
 दिवा वक्तव्यता पाले रात्री स्वाभिनि तद्गृहे ।
 योगक्षेमोऽन्यथा चेत् पालो वक्तव्यतामियात् ॥ २३०
 गोपः क्षीरभृतो वस्तु स दुष्टाद्व्यतो वराम् ।
 गोस्वाम्यनुमते भृत्यः सा स्यात् पालेभृते भृतिः ॥ २३१
 नष्टं यिनष्टं क्षमिभिः पृहृतं विषमे क्षतम् ।
 क्षीनं पुरुषकारेण प्रदद्यात् पाल एव ह्यु ॥ २३२
 विधुश्च तु क्षतं वीरैर्जपालो दातुमर्हति ।
 यद्देहेषु कालेऽस्वामिनः स्वयं शंसति ॥ २३३
 कर्णोर्ध्वं च बालांश्च वस्ति स्नायुश्च रोचनाम् ।
 पश्यन्त्या स्वामिनां दद्यान्मृत्युं कानि दर्शयेत् ॥ २३४
 अजाविके तु संकषे वृक्षैः पाले त्वनायति ।
 यां प्रसज्य वृक्षोऽन्यात् पाले तत् किल्बिषं भवेत् ॥ २३५
 तत्सांचेदवच्छानां चरुत्तीनां मयोवने ।
 यामुत्प्लुत्य वृक्षोऽन्यात् पालस्तत्र किल्बिषी ॥ २३६

धनुःशतं परीहारोग्रामस्य स्यात् समन्ततः ।
 शय्यापातास्त्रयोवापि त्रिगुणोन्नगरस्य तु ॥ २३७
 तत्रापरिहृतं धान्यं विहिंस्युः पशवोयदि ।
 न तत्र प्रणयेदृष्टं नृपतिः पशुरक्षिणाम् ॥
 वृत्तिं तत्र प्रकुर्वीत यामुद्धोन्न विलोकयेत् ।
 छिद्रं च वारयेत् सर्वं श्वश्रूकरमुखानुगम् ॥
 पथि क्षेत्रे परिहृते ग्रामान्तीयेऽथ वा पुनः ।
 सपालः शतदण्डार्धोविपालान् चारयेत् पशून् ॥
 क्षेत्रेष्वन्येषु तु पशः सपादं पणमर्हति ।
 सर्वत्र तु सदो देयः क्षेत्रिकस्येति चारणा ॥
 अनिर्द्देशां गां सूतां दृषान्देवपशून् स्तथा ।
 सपालान् वा विपालान् वा न दण्डान्मनुरब्रवीत् ॥
 क्षेत्रिकस्यात्यये दण्डोभागाद्दशगुणोभवेत् ।
 ततोऽर्धदण्डोऽसुत्थानामज्ञानात् क्षेत्रिकस्य तु ॥
 एतद्विधानमातिष्ठेद्दार्मिकः पृथिवौपतिः ।
 स्वामिनां च पशूनां च पालानां च व्यतिक्रमे ॥
 सीमां प्रति समुत्पन्ने विवादे ग्रामयोर्द्वयोः ।
 ज्यैष्ठे मासि नयेत् सीमां सुप्रकाशेषु सेतुषु ॥
 सीमादृष्टांश्च कुर्वीत न्यग्रोधास्तत्किंशुकान् ।
 शाल्मलीन् शालतालांश्च क्षीरिणश्चैव पादमान् ॥
 गुल्मान्नेमून् च विविधान् शमीवल्लीस्थलानि च ।
 शरान् कुक्षकगुल्मांश्च तथा सीमा न नश्यति ॥
 तडागान्युदपानानि वाय्यः प्रस्रवणानि च ।
 सीमासन्धिषु कार्याणि देवतायतनानि च ॥ २४८

उपच्छन्नानि चान्यानि सीमालिङ्गानि कारयेत् ।
 सीमालिङ्गानि दृष्ट्वा वीक्ष्य नित्यं लोके विपर्ययम् ॥ २४८ •
 अश्वमनोऽश्वीनि गोवासांस्तुषान् भस्त्रकपालिकाः ।
 करीषमिष्टकाङ्गाराच्छर्करा बालुकास्तथा ॥
 यानि चैवं प्रकाराणि कालाद्भूमिर्बभक्षयेत् ।
 तानि सन्धिषु सीमायामप्रकाशानि कारयेत् ॥
 एतैर्लिङ्गैर्नयेत् सीमां राजा विवदमानयोः ।
 पूर्वभुक्त्या च सततमुदकस्यागमेन च ॥
 यदि संशय एव स्यात् लिङ्गानामपि दर्शने ।
 साक्षिप्रत्यय एव स्यात् सीमावादविनिर्णयः ॥
 ग्रामीयककुलानां च समक्षं सीम्नि साक्षिणः ।
 प्रष्टव्याः सीमालिङ्गानि यतोच्चैव विवादिनोः ॥
 ते पृष्टास्तु यथा ब्रूयुः समस्ताः सीम्नि निश्चयम् ।
 निवघ्नीयान्तथा सीमां सर्वास्तांश्चैव नामतः ॥
 शिरोभिस्ते गृहीत्वोर्वीं स्रग्विणोरक्तवाससः ।
 सुकृतैः शपिताः स्त्रैः स्त्रैर्कयेयुस्ते समञ्जसम् ॥
 यथोक्तेन नयन्तस्तु पूयन्ते सत्यसाक्षिणः ।
 विपरीतं नयन्तस्तु दाय्यः स्युर्द्विंशतं दमम् ॥
 साक्ष्यभावे तु चत्वारो ग्रामाः सामन्तवासिनः ।
 सीमाविनिर्णयं कुर्व्युः प्रयताराजसन्निधौ ॥
 सामन्तनामभावे तु मौलानां सीम्नि साक्षिणाम् ।
 दूमानप्यनुसृज्जीत पुरुषान् वनगोचरान् ॥
 व्याध्याव्शाकूनिकान् गोपान् कैवर्त्ताभूलाखानकान् ।
 व्यालप्राहावुच्छवृत्तीनग्यां च वनचारिणः ॥ २५०

ते पृथास्तु यथा ब्रूयुः सीमासन्धिषु लक्षणम् ।
 तत्तथा स्थापयेद्वाजा धर्मेण ग्रामयोर्द्वयोः ॥ २६३
 क्षेत्ररूपतडागानामारामस्य गृहस्य च ।
 सामन्तप्रत्ययो वेद्यः सीमासंतुविनिर्णयः ॥
 सामन्ताश्चेन्मृषा ब्रूयुः सेतौ विवदतां वृणाम् ।
 सर्वे पृथक् पृथग्दण्ड्या राजा मध्यमसाहसम् ॥
 गृहं तडागमारामं क्षेत्रं वा भीषया हरन् ।
 शतानि पञ्च दण्ड्यः स्वादजानाद्विशतोदमः ॥
 सीमायामविषद्यायां स्वयं राजैव धर्मे विदुः ।
 अदिगंङ्गुमिमतेषामुपकारादिति स्थितिः ॥
 एषोऽखिलेनाभिहितो धर्मः सीमाविनिर्णये ।
 अत ऊर्ध्वं प्रवक्ष्यामि वाक्पाकृष्य विनिर्णयम् ॥
 श ब्राह्मणमाक्रम्य क्षत्रियोदण्डमर्हति ।
 वैश्योऽप्यर्धशतं द्वे वा मूढस्तु बधमर्हति ॥
 पचाशद्वा ग्रन्थोदण्ड्यः क्षत्रिय आभिर्धंसने ।
 वैश्यः त्यादृशं पचाशच्छाद्रे द्वादशकोदमः ॥
 समवर्णी द्विजातीनां द्वादशैव व्यतिक्रमे ।
 वाटेष्ववचनीयेष्वच तदेव द्विगुणं भवेत् ॥
 एतज्जातिर्द्विजातींस्तु वाचा दारुणया क्षिपन् ।
 जिह्वायाः प्राग्र्याच्छेदं जघन्यप्रभवोऽहं सः ॥
 नामजातिग्रहं त्वेषामभिद्रोहेण कुर्वतः ।
 निःक्षेप्योऽयोमयः शङ्खज्वलसात्ये दशाङ्गुलः ॥
 धर्मापदेशं दर्पेण विप्राणामस्य कूर्वतः ।
 तप्तमासेचयेत्तैलं वक्रे श्रोत्रे च पार्थिवः ॥ २७२

श्रुतं देशं च जातिं च कर्म शारीरमेव च ।
 वितथेन ब्रुवन् दर्पाहाप्यः सः द्विशतं दमम् ॥ २७३
 काणं बाप्यथ वा खञ्जमन्यं यापि तथाविधम् ।
 तल्येनाग्निं ब्रुवन् दाप्योदण्डं कार्पाषणावरम् ॥
 मातरं पितरं जायां भ्रातरं तनयं गुरुम् ।
 आचारयञ्छतं दातुः धन्यान् चादहरोः ॥
 ब्राह्मणक्षत्रियाभ्यान्तु दण्डः कार्यो विजानता ।
 ब्राह्मणे शूद्रसः पूर्वः क्षत्रिये त्वेव मध्यमः ॥
 विट्शूद्रयोरेवमेव स्वजातिं प्रति तत्स्वतः ।
 छेदवर्जं प्रणयन् दण्डस्येति विनिश्चयः ॥
 एव दण्डविधिः प्रोक्तो वाक्पाकस्य तत्स्वतः ।
 अ ऊर्ध्वं प्रवक्ष्यामि दण्डपाकस्य निर्णयम् ॥
 येन केनचिदङ्गेन हिंसां चच्छेदमन्त्यजः ।
 छेत्तव्यं तत्तदेवात्य तन्मनोरमुशासनम् ।
 पाणिसुद्यम्य दण्डं वा पाणिच्छेदनमर्हति ।
 पादेन ग्रहरत् कोपात् पादच्छेदनमर्हति ॥
 सहासनमभिप्रेप् सुकृत्कृष्टस्यापहृतजः ।
 कच्छां कृताङ्गो निर्वास्यः स्त्रियं वा स्यावकर्त्तव्यम् ॥
 अवनिष्ठो वतो दर्पाहावोष्ठौ च्छेदयेत्कृपः ।
 अथ मूत्रयतो मेदमवच्छेदयतो गुदम् ।
 केशेषु पृष्ठतो हस्तौ छेदयेद्विचारयम् ।
 पादयोर्दाटिकायां च ग्रीवायां हृषणेषु च ॥
 त्वग्मेदकः शतं दण्डोऽङ्गो हितस्य च दर्शकः ।
 मांसमेता तु घञिष्कान् प्रवास्य हस्तिमेदकः ॥ २८४

वनस्पतीनां सर्वेषामुपभोगोऽयथा यथा ।
 तथा तथा ह्यमः काश्चोर्हिंसयामिति धारणा ॥ २८५
 मनुष्याणां पशूनांच दुःखाय प्रवृत्ते सति ।
 यथा यथा महद्दुःखं दण्डं कुर्यात्तथा तथा ॥
 अज्ञानपाङ्गनादांच प्रणशोषितयोस्तथा ।
 समुत्थानथयं दण्डः सर्वदण्डमथापि वा ॥
 द्रव्याणि हिंस्याद्वयोवस्य ज्ञानतोऽज्ञानतोऽपि वा ।
 स तस्योत्पन्नद्वयेऽसृष्टिं राशोदद्याच्च तत्समम् ॥
 चर्मचार्मिक भाण्डेषु कण्टलोष्टमयेषु च ।
 मूल्यात् पञ्चगुणोदण्डः पुष्पमूलफलैषु च ॥
 जानस्य चैव वातस्य यानस्यामिन एव च ।
 दद्यात्तिवर्त्तनान्याहुः श्रेष्ठे दण्डोऽविधीयते ॥
 क्षिन्ननाश्वे भग्नसुगे तिर्यक् प्रतिमुखानते ।
 अक्षभङ्गे च यानस्य चक्रभङ्गे तथैव च ॥
 ह्येदने चैव वन्त्राणां योक्तारश्मोस्तथैव च ।
 अक्रन्दे चाप्यपेहीति न दण्डं ममुरज्वीत् ॥
 घन्नापवर्त्तते सुग्नं वैगुण्यात् प्राजकस्य तु ।
 तत्र स्वामि भवेदण्डो हिंसायां द्विष्यतं ह्यमम् ॥
 प्राजकखेद्भवेदाप्तः प्राजकोदण्डमर्हति ।
 सुग्नस्याः प्राजकोऽनाप्ते सर्वे दण्डाः शतं शतम् ॥
 स चेत्त, पक्षि संरुद्धः पशुभिर्वा रथेन वा ।
 प्रमापयेत् प्राणभृतस्तत्र दण्डोऽविचारितः ॥
 मनुष्यमारणे क्षिप्रं चौरवत् किल्बिषं भवेत् ।
 प्राणभृतसु महत्स्वर्षं गोगजोद्गहादिषु ॥ २८६

क्षुद्रकाणां पशूनान्तु हिंसायां द्विशतोदमः ।
 पंचाशत्तु भवेद्दण्डः शुमेषु स्तनपक्षिषु ॥ २८७
 नर्हभावाविकानान्तु दण्डः स्यात् पंचमाधिकः ।
 माषकस्तु भवेद्दण्डः श्वशूकरनिपातने ॥
 भार्या पुत्रश्च दासश्च शिथोभ्राता च सोदरः ।
 प्राप्तापराधास्ताड्याः स्यूरज्ज्वा वेणुदलेन वा ॥
 पृष्ठतन्तु शरीरस्य मोत्तमाङ्गे कथंचन ।
 अतोऽन्यथा तु प्रहरन् प्राप्तः स्याच्चौरकिंस्त्रिघम् ॥
 एषोऽखिलेनाभिहितो दण्डपारुष्यनिर्णयः ।
 स्तेन यातः प्रयज्यानि विधिं दण्डविनिर्णये ॥
 परमं यत्रमातिष्ठेत् स्तेनानां निग्रहे नृपः ।
 स्तेनानां निग्रहादस्य यथोराष्ट्रं वर्धते ॥
 अभयस्य हि योदाता संपूज्यः सप्ततं नृपः ।
 स्रज्जं हि वर्धते तस्य सदैवामयदक्षिणम् ॥
 सर्वतो धर्मषड्भागो राज्ञो भवति रक्षतः ।
 अधर्मादपि षड्भागोभवत्यस्य हरक्षतः ॥
 यदधीते यद्वयजते यद्वदाति यदर्चति ।
 तस्य षड्भागभक्ष्याजा संम्यग्भवति रक्षणात् ॥
 रक्षन् धर्मस्य भूतानि राजा बध्नांश्च घातयन् ।
 यजतेऽहरह्यर्चयैः सहस्रयतदक्षिणैः ॥
 योऽरक्षन् बलिमादत्ते करं शुल्कश्च पार्थिवः ।
 प्रतिभागंच दण्डंच स सद्योनरकं व्रजेत् ॥
 अरक्षितारं राजानं बलिषड्भागहारिणम् ।
 तमाहुः सर्वलोकस्य समग्रमलहारकम् ॥ २८८

अगपेक्षितमर्थ्यादं नास्तिकं विप्रलुम्पकम् ।
 अरक्षितारमन्तारं द्रुपं विद्यादधोगतिम् ॥ ३०८
 अधार्मिकं त्रिभिर्न्यायैर्विगृह्णीयात् प्रयत्नतः ।
 निरोधनेन बन्धेन विविधेन बधेन च ॥
 निग्रहेण हि पापानां साधूनां संग्रहेण च ।
 द्विजातयश्वेज्याभिः पूयन्ते सततं नृपाः ॥
 क्षुत्तथ्यं प्रभुणा नित्यं क्षिपतां कार्थ्यिणां दृष्ट्याम् ।
 बालवृद्धातुराणांच कुर्वता हितमात्मनः ॥
 यः क्षिप्तोमर्षयत्पार्त्तस्तेन स्वर्गं महीयते ।
 यस्त्वैश्वर्याच्च क्षमते नरकस्तेन गच्छति ॥
 राजा स्तेनेन गन्तव्योमुक्तकेशेन धावता ।
 आचक्ष्वाणेन तत् स्तेयमेव हर्मास्त्रि शाधि माम् ॥
 स्कन्धेनादाय सुषलं लगुडं वापि खादिरम् ।
 शक्तिंचोभयतस्त्रीक्ष्णामायसं दण्डमेव वा ॥
 शासनाद्वा विमोक्षाद्वा स्तेनः स्तेयाद्विमुच्यते ।
 अथासित्वा तु तं राजा स्तेनस्याप्नोति किंस्त्रिषम् ॥
 अन्नादेर्भूणहा मार्ष्टिपत्न्यौ भार्यापचारिणी ।
 गुरौशिष्यश्च यान्यश्च स्तेनोराजानि किंस्त्रिषम् ॥
 राजनिर्धूतदण्डास्तु कृत्वा पापानि मानवा ।
 निर्मलाः स्वर्गमायान्ति सन्तः सुहृतिनोयथा ॥
 यस्तु रज्जुं घटं कृपादरेद्विन्द्याच्च यः प्रपाम् ।
 स दण्डं प्राप्नुयाद्भावं तंच तस्मिन् समाहरेत् ॥
 धान्यं दशस्थः कुम्भेभ्योऽहस्तोऽन्यधिकं बधः ।
 शेषेऽप्येकादशगुणं दण्डस्तस्य च तदनम् ॥ ३१०

तथा धरिममेयानां शतादभ्यधिके बधः ।
 सुवर्णं रजतादीनामुत्तमानां च वाससाम् ॥ ३२१
 पंचाशतस्वभ्यधिके हस्तच्छेदनमिष्यते ।
 शेषे त्वेकदशगुणं मूल्यादण्डं प्रकल्पयेत् ॥
 पुरुषाणां कूलीनानां नारीणां च त्रिशेधतः ।
 सुख्यानां चैव रत्नानां हरणे बधमर्हति ॥
 महापशूनां हरणे शास्त्राणाभौषधस्य च ।
 कालमासाद्य कार्थ्यं च दण्डं राजा प्रकल्पयेत् ॥
 गोषु ब्राह्मणसंस्थासु कुरिकायाश्च भेदने ।
 पशूनां हरणे चैव सद्यः कार्थ्योऽर्द्धपादिकः ॥
 सूतकार्पासकिण्वानां गोमयस्य गुडस्य च ।
 दध्नः क्षीरस्य तक्रस्य पानीयस्य तृणस्य च ॥
 वेणुवैदलभाण्डानां लवणानां तथैव च ।
 मृत्पयानां च हरणे मृदोभस्मनएव च ॥
 मत्स्यानां पक्षिणां चैव तैलस्य च घृतस्य च ।
 मांसस्य मधुनचैव यच्चान्यत्पशुसन्धेवम् ॥
 अन्येषां चैवमादीनां मद्यानामोदनस्य च ।
 पक्वान्नानां च सर्वेषां तन्मूल्याद्दिगुणोदमः ॥
 पुष्पेषु हरिते घान्ये गुल्मवल्लीनगेषु च ।
 अन्येष्वपरिपूतेषु दण्डः स्यात् पंचकृष्णलः ॥
 परिपूतेषु घान्येषु शाकमूलफलेषु च ।
 निरन्वये शतं दण्डः सान्वयेऽर्द्धशतं दमः ॥
 स्यात् साहसं त्वन्वयवत् प्रसभं कर्णं यत् द्युतम् ।
 निरन्वयं भवेत् स्तेयं हस्तापशूयते च यत् ॥ ३२२

यस्त्वेतान्बन्धकानि दद्यान्ति स्तेनश्चरः ।

तमाद्यं दण्डयेद्राजा यस्मान्नि चोरयेद्भृङ्गात् ॥ २३६

येन येन यथाङ्गेन स्तेनोऽपि विधेयते ।

तत्तदेव हरेत्तस्य प्रत्यादेशाय पार्थिवः ॥

पिताचार्यः सुसुन्याता भार्या पुत्रः पुरोहितः ।

नादण्ड्यो नाम राज्ञोऽस्ति यः स्वधर्मे न तिष्ठति ॥

कार्षापणं भवेद्दण्ड्यो यत्रान्यः प्राकृतोजनः ।

तत्र राज भवेद्दण्ड्यः सहस्रमिति धारणा ॥

अथपाशन्तु मूढस्य स्तेने भवति किल्बिषम् ।

षोडशैव तु वैश्यस्य द्वाविंशत् क्षत्रियस्य च ॥

ब्राह्मणस्य चतुषष्टिः पूर्णं वापि शतं भवेत् ।

द्विगुणा वा चतुःषष्टिस्तद्दोषमुणाविधि सः ॥

वानस्पत्यं मूलफलं दार्वग्न्यर्थं तथैव च ।

तण्डुलं गोभ्योग्रासार्थमस्तेन मसुरब्रवीत् ॥

बोऽहत्तादायिनोहस्तालिप्सेत ब्राह्मणोऽधनम् ।

याजनाध्यापनेनापि यथा स्तेनस्तथैव सः ॥

द्विजोऽध्वगः क्षीणवृत्तिर्द्वाविंशु हे च मूलके ।

आह्वानः परत्वेन्नात्र दण्डं दातुमर्हति ॥

असन्धितानां सन्धिता सन्धितानां च मोक्षकः ।

दायाश्चरयहर्त्ता च प्राप्तः सगर्होऽरकिल्बिषम् ॥

अनेन विधिना राज्ञः कुर्वीणः स्तेननिग्रहम् ।

जयोऽस्मिन् प्राप्नुयात्लोके प्रेत्य चायुक्तमं सुखम् ॥

ऐन्द्रं स्थानमभिप्रेप्सुर्यश्चाक्षयमव्ययम् ।

नोपयेत क्षणमपि राजा साहसिकं नरम् ॥ २४४

वाग्दुष्टान्तस्कराच्चैव दण्डेनैव च हिंसतः ।
 साहसस्य नरः कर्त्ता विज्ञेयः पापहन्तमः ॥ ३४५
 साहसे वर्त्तमानस्तु योमर्षयति पार्थिवः ।
 स विनाशं व्रजत्याशु विद्वेषश्चाधिगच्छति ॥
 न मित्रकारणाद्राजा विपुलाद्वा धनागमात् ।
 समुत्सृजेत् साहसिकान् सर्वभूतभयावहान् ॥
 शस्त्रं द्विजातिभिर्याज्ञां धर्मो यत्नोपरुध्यते ।
 द्विजातीनां च वर्णानां विप्लवे कालकारिते ॥
 आत्मनश्च परित्वाने दक्षिणानाश्च सङ्गरे ।
 स्त्रीविप्राभ्युपपत्तौ च धर्मेण हन्यते ॥
 गुरुं बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।
 आततायिनमायान्तं हन्यादेवाविचारयन् ॥
 नाततायिवधे दोषोऽहन्तुर्भवति कष्टम् ।
 प्रकाशं वाप्रकाशं वा मन्यस्तन्मन्यश्च क्वति ॥
 परदारभिमर्षेषु प्रवृत्तान् नूनं महीपतिः ।
 उद्वेजनकरैर्दण्डैश्चिह्नयित्वा प्रवासयेत् ॥
 तत्समुत्थो हि लोकस्य जायते वर्णसङ्करः ।
 येन भूलहरोऽधर्मः सर्वनाशाय कल्पते ॥
 परस्य पत्न्या पुरुषः सन्भार्यां योजयन् रहः ।
 पूर्वमाचारितोदोषैः प्राप्नोत्यस्त् पूर्वसाहसम् ॥
 यस्त्वन्याचारितः पूर्वमभिभाषेत कागणात् ।
 न दोषं प्राप्नुयात् किञ्चिन्न हि तस्य व्यतिक्रमः ॥
 परस्त्रियं योऽभिवदेत्तोर्योऽरण्ये वनेऽपि वा ।
 नदीनां वापि वनोद्दे स संव्रह्मणमाप्नुयात् ॥ ३५६

उपचारक्रिया केलिः स्पर्शभूषणवासधाम् ।
 सहस्रद्वारासनश्चैव सर्वं संग्रहणं स्मृतम् ॥ १५७
 स्त्रियं स्पृष्टेद्देशे यः स्पृष्टोवा मर्षयेत्तया ।
 परस्परसंगानुमते सर्वं संग्रहणं स्मृतम् ॥
 अत्राह्वयः संग्रहणे प्राणान्तं दण्डमर्हति ।
 चतुर्णामपि वर्णानां दारारक्ष्यतमाः सदा ॥
 भिक्षुका वन्दिनश्चैव दीक्षिताः कारवस्तथा ।
 सभाषणं सह स्त्रीभिः कुर्युरप्रतिवारिताः ॥
 न सभाषां परस्त्रोभिः प्रतिषद्धः समाचरेत् ।
 निषिद्धोभाषमाणस्तु सुवर्णं दण्डमर्हति ॥
 नैष चारणदारेषु विधिर्यात्मोपजीविषु ।
 सज्जयन्ति हिते नारीन्निर्गुदाश्चारयन्ति च ॥
 किञ्चिद्देव तु दाप्यः स्यात् सभाषां ताभिराचरन् ।
 प्रैष्यासु चैकभक्तासु रक्षः प्रव्रजितासु च ॥
 योऽकामां दूषयेत् कन्यां स सद्योवधमर्हति ।
 सकामां दूषयंस्तुल्यो न बध्नं प्राप्नुयाच्चरः ॥
 कन्यां भजन्तीमुत्कृष्टं न किञ्चिदपि दापयेत् ।
 जघन्यं सेवमानन्तु संयतां वासयेद्गृहे ॥
 उत्तमां सेवमानन्तु जघन्योवधमर्हति ।
 शुल्कं दद्यात् सेवमानः समामिच्छेत् पिता यदि ॥
 अभिषद्य तु यः कन्यां कुर्याद्दर्पण मानवः ।
 तस्यैव कर्त्तव्यं अङ्गुलिच्छेदमाप्नुयात् ॥
 सकामां दूषयंस्तुल्यो लाङ्गुलिच्छेदमाप्नुयात् ।
 द्विष्यतन्तु दमं दाप्यः प्रसङ्गविनिवृत्तये ॥ १५८

कन्यैव कन्यां या कुर्यात्तस्यः स्याद्विशतोदमः । ३८
 शुल्कं च द्विगुणं दद्याच्छिफाच्चैवाग्नौ वा ह्यथ ॥
 या तु कन्यां प्रकुर्यात् स्त्री सा सद्यो मीण्यमर्हति ।
 अङ्गुल्योरेव च च्छेदं खरेणोद्धनन्तया ॥
 भर्तारं लङ्घयेद् या तु स्त्री ज्ञातिगुणदर्पिता ।
 तां श्वभिः खादयेद्राजा संस्थाने बहुसंस्थिते ॥
 पुमांसं दाहयेत् पापं शयने तप्त आयसे ।
 अभ्यादध्युच्च काष्ठानि तत्र दह्येत पापहृत् ॥
 संवत्सराभिषेक्तस्य दुष्टस्य द्विगुणोदमः ।
 ब्राह्मया सह संवासे चाण्डाल्या तावदेव तु ॥
 शूद्रोगुप्तमगुप्तं वा द्वैजातं वर्णमावसन् ।
 अगुप्तमङ्गसर्वस्वैर्गुप्तं सर्वेण ह्यीयते ॥
 वैश्यः सर्वस्वदण्डः स्यात् संवत्सरनिरोधतः ।
 सहस्रं क्षत्रियोदण्डोऽगौ मीण्डं मूत्रेण चार्हति ॥
 ब्राह्मणीं यद्यगुप्तान्तु गच्छेतां वैश्यपार्थिवौ ।
 वैश्यं पञ्चशतं कुर्यात् क्षत्रियन्तु सहस्रिणम् ॥
 उभावपि तु तावेव ब्राह्मण्या गुप्तया सह ।
 विप्रसौ शूद्रवदण्डगौ दग्धव्यौ वा कटाग्निना ॥
 सहस्रं ब्राह्मणोदण्डगौ गुप्तां विप्रां बलाद्भजन् ।
 शतानि पञ्च दण्डः स्याद्विष्कन्या सह सङ्गत ॥
 मौड्यं प्राणान्तिकोदण्डो ब्राह्मणस्य विधेयते ।
 दूतरेषान्तु वर्णानां दण्डः प्राणान्तिको भवेत् ॥
 न जातु ब्राह्मणं हन्यात् सर्वपापेष्वपि स्थितम् ।
 राष्ट्रादेनं बहिः कुर्यात् समग्रधनमक्षतम् ॥ ३८०

न ब्राह्मणवधाङ्गूयानधर्मो विद्यते भुवि ।

तस्मादस्य बधं राजा मनसापि न चिन्तयेत् ॥ ३८९

वैश्यचेत् क्षत्रियां गुप्तां वैश्यां वा क्षत्रियो ब्रजेत् ।

यो ब्राह्मण्यामगुप्तायां तावुभौ दण्डमर्हतः ॥

सहस्रं ब्राह्मणो दण्डं दाप्योगुप्ते तु ते ब्रजन् ।

शूद्रायां क्षत्रियविशोः साहस्रो वै भवेद्दमः ॥

क्षत्रियायामगुप्तायां वैश्ये पञ्चशतं दमः ।

मूत्रेण मौण्ड्यामिच्छेत् क्षत्रियो दण्डमेव वा ॥

अगुप्ते क्षत्रियावैश्ये शूद्रां वा ब्राह्मणो ब्रजन् ।

शतानि पञ्च दण्डाः स्यात् सहस्रं त्वन्यजस्त्रियम् ॥

यस्य स्तेनः पुरे नास्ति नान्यस्त्रीगो न दुष्टवाक् ।

न साहसिकदण्डघ्नौ स राजा शक्रलोकभाक् ॥

एतेषां निग्रयो राज्ञः पञ्चानां विषये स्वके ।

साम्राज्यस्य स्वजात्येषु लोके चैव यशस्करोः ॥

ऋत्विजं यस्तजेद्दयाज्यो याज्यं चर्त्विक् त्यजेद्दयदि ।

शक्तां कर्मण्यदुष्टं च तयोर्दण्डः शतं शतम् ॥

न माता न पिता न स्त्री न पुत्रस्त्यागमर्हति ।

त्यजन्नपतितानेवाग्ना दण्डाः शतानि षट् ॥

आश्रमेषु द्विजातिनां कार्यं विवदतां मिथः ।

न विद्रूयान्नृपो धर्मं चिकीर्षन् हितमात्मनः ॥

यथार्हमेतानभर्ष्य ब्राह्मणैः सह पार्थिवः ।

सात्त्वेन प्रथमव्यादौ स्वधर्मं प्रतिपादयेत् ॥

प्रतिवैश्यानुवैश्यौ च कल्याणं विंशतिद्विजे ।

अर्हो न भोजयन् विप्रो दण्डमर्हति माषकम् ॥ ३९२

श्रोत्रियः श्रोत्रियं साधुं भूतिहस्तोऽप्यभोजयन् ।
 तदन्नं द्विगुणं दाप्यो हिरण्यं चैव माषकम् ॥ ६८३
 अथो जडः पीठसर्पो सप्तत्या स्थविरश्च यः ।
 श्रोत्रियेषूपकुर्वन् न दाप्याः केनचित् करम् ॥
 श्रोत्रियं व्याधितात्तौ च बालवृद्धावकिञ्चनम् ।
 महाकुलीनमार्यश्च राजा संपूजयेत् सदा ॥
 बाल्मलीफलके श्लक्ष्णे नेनिज्यान्नेजकः शनैः ।
 न च वासांसि वासोभिर्निर्हरेत् न च वासयेत् ॥
 तत्तुवाथोदशपलं दद्यादेकपलाधिकम् ।
 अतोऽन्यथावर्त्तमानो दाप्योद्वादशकं दमम् ॥
 शुल्कस्थानेऽप्युश्रजाः सर्वपण्यविचक्षणाः ।
 कुर्युरर्वं यथा पण्यं ततोर्विंशं नृपोऽहरेत् ॥
 राज्ञः प्रख्यातभांडानि प्रतिषिद्धानि चानिच ।
 तानि निर्हरतीलोभात् सर्वहारं हरेद्गृह्यः ॥
 शुल्कस्थानं परिहरन्नकाले क्रयविक्रयी ।
 मिथ्यावादी च संखाने दाप्येऽष्टगुणमत्ययन् ॥
 चानमं निर्गमं स्थानं तदा दृदिक्षयातुभौ ।
 विद्वार्थ्य सर्वपण्यानां कारयेत् क्रयविक्रयी ॥
 पंचरात्रे पंचरात्रे पक्षे पक्षेऽप्यवा गते ।
 कुर्वीत चैषां प्रत्यक्षमर्धं संस्थापनं नृपः ॥
 तुल्यमानं प्रतीमानं सर्वं च सप्तात् कुलक्षितम् ।
 षट्सु षट्सुच मासेषु पुनरेव परीक्षयेत् ॥
 पणं यानं तरे दाप्यं पीरुषोऽर्धपणं तरे ।
 पादं पशुश्च योषिश्च पादाध्वं रिक्तकः पुमान् ॥ ४०४

भांडपूर्णानि यानानि तार्थ्यं दाप्यानि सारतः ।

रिक्तभांडानि यत्किञ्चित् पुमांसश्चापरिच्छदाः ॥ ४०१ ॥

दीर्घाध्वनि यथादेशं यथाकालं तरो भवेत् ।

नदीतीरेषु तद्विद्यात् समुद्रे नास्ति लक्षणम् ॥

गर्भिणी तु द्विमासादिस्तथा प्रवजितो मुनिः ।

ब्राह्मणालिङ्गिनश्चैव न दाप्यास्तारिकं तरे ॥

यान्नावि किञ्चिद्दाशानां विशीर्य्यतापराधतः ।

तद्दाशैरेव दातव्यं समागम्य स्वतीं ऽश्रतः ॥

एष नौयायिनामुक्तो व्यग्रहारस्य निर्णयः ।

दाशापराधतस्तोये दैविके नास्ति निग्रहः ॥

वाणिज्यं कारयेद्दैश्यं कुसीदं कृषिमेव च ।

यन्मूनां रक्षणश्चैव दास्यं शूद्रं द्विजन्मनाम् ॥

अत्रियंचैव वैश्यंच ब्राह्मणो वृत्तिकर्षिणी ।

विभ्रयादानृशंसेन खानि कर्माणि कारयन् ॥

दासान्तु कारयन्तो भाङ्गाध्वणः संस्कृतान् द्विजान् ।

अनिच्छतः प्राभवत्याश्रजा दंडयः यतानि षट् ॥

शूद्रन्तु कारयेद्दास्यं क्रीतमक्रीतमेव वा ।

दासायैव हि सृष्टोऽसौ ब्राह्मणस्य स्वयंभुवा ॥

न स्वामिना निसृष्टोऽपि शूद्रो दासाद्विमुच्यते ।

निसर्गजं हि तत्तस्य वास्तव्यान्तदपोहति ॥

ध्वजाद्वतो भक्तदासो गृहजः क्रीतद्विमी ।

पैत्रिजो दंडदासश्च सप्तैते दासयो नयः ॥

भार्था पुत्रश्च दासश्च तय एवाधना स्मृताः ।

यत्ते समधिगच्छति यसां ते तस्य तद्वनम् ॥ ४०२ ॥

विसृज्यं ब्राह्मणः शूद्राद्व्योपादानमाचरेत् ।
 न हि तस्योस्ति किञ्चित् स्वं भर्तृहार्यधनो हि सः ॥ ४१९ ॥
 वैश्यशूद्रौ प्रयत्नेन स्नानि कर्माणि कारयेत् ।
 तौ हि च्युतौ स्वकर्मभ्यः क्षोभयेतामिदं जगत् ॥
 अहन्यहन्यवेक्षेत कर्मान्तान् बाह्यानि च ।
 आश्वय्यौ च नियतावाकरान् वीषमेव च ॥
 एवं सार्धानिमान् राजा व्यवहारान् समापयन् ।
 व्यपोह्य किंस्वियं सर्वं प्राप्नोति परमं गतिम् ॥ ४२० ॥
 इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां
 संहितायामष्टमोऽध्यायः ॥ ७

नवमोऽध्यायः ।

पुरुषस्य स्त्रियाश्चैव धर्म्यं वर्त्मनि तिष्ठतोः ।
 संयोगे विप्रयोगे च धर्मान् वक्ष्यामि शाश्वतान् ॥
 अस्वतन्त्राः स्त्रियः कार्य्याः पुरुषैः स्वैर्दिवानिशम् ।
 विधयेषु च सज्जन्यः संस्थाप्या आत्मनो वशे ॥
 पिता रक्षति कौमारे भर्ता रक्षति यौवने ।
 रक्षति स्यविरे पुत्रा न स्त्री स्वातन्त्र्यमर्हति ॥
 कालेऽदाता पिता वाच्यो वाच्यश्चातुपयन् पतिः ।
 ह्यते भर्तारि पुत्रस्तु वाच्यो मातुररक्षिता ॥
 सूक्ष्मेभ्योऽपि प्रसङ्गेभ्यः स्त्रिवोरक्षा विशेषतः ।
 द्वयोर्द्विजुलयोः शोकमावहं सुररक्षिताः ॥ ५

दूमं हि सर्ववर्णानां पश्यन्तो धर्ममुत्तमम् ।
 वतन्ते रक्षितुं भार्यां भर्तारौ दुर्बला अपि ॥ ६
 स्वां प्रसूतिं चरित्रञ्च कुलमात्मनमेव च ।
 स्वं च धर्मं प्रयत्नेन जायां रक्षन् हि रक्षति ॥
 पतिभार्यां संप्रविश्य गर्भीभूत्वे ह जायते ।
 जायायास्तद्धि जायात्वं यदस्यां जायते पुनः ॥
 यादृशं भजते हि स्त्री सुतं सूते तथाविधम् ।
 तस्मात् प्रजाविशुद्ध्यर्थं स्त्रियं रक्षेत् प्रयत्नतः ॥
 न कश्चिदुयोषितः शक्तः प्रसङ्गं परिरक्षितुम् ।
 एतैरुपाययोगैस्तु शक्यास्ताः परिरक्षितुम् ॥
 अर्थस्य संग्रहे चैनां व्यये चैव नियोजयेत् ।
 शौचे धर्मेऽनपत्याश्च पारिणाशस्य वेद्यये ॥
 अरक्षिता गृहे रुधाः पुरुषैराप्तकारिभिः ।
 आत्मानमात्मना वास्तु रक्षेद्युक्ताः सुरक्षिताः ॥
 मानं दुर्जनसंसर्गः पत्या च विरहोऽटनम् ।
 स्वप्नोऽन्यगेहयासश्च नारीसंदूषणानि षट् ॥
 नैतारूपं परोक्षन्ते नासां वयसि संस्थितिः ।
 सुखं वा विरुपं वा पुमानित्येव भुञ्जते ॥
 पौत्रव्याधौ लज्जिताश्च नैजेद्याश्च स्वभावतः ।
 रक्षिता यत्नतोऽपीह भर्तृष्वेताविकुर्वते ॥
 एवं स्वभावं धात्वासां प्रजापतिनिसर्गजम् ।
 परमं यत्नमातिष्ठेत् पुरुषोरक्षणां प्रति ॥
 शय्यासनमलङ्कारं कामं क्रोधमनार्जवम् ।
 द्रोहभावं कुचर्याश्च स्त्रीभ्यो ममुरकल्पयत् ॥ १७

कास्ति स्त्रीणां क्रिया मन्त्रैरिति धर्मोऽवस्थितः ।
 निरिन्द्रिया ह्यमन्त्राश्च स्त्रियोऽवृतमिति स्थितिः ॥ १०
 तथा च श्रुतयोवङ्गो निगीता निगमेष्वपि ।
 स्वालक्ष्यपरिचाय तासां शृणुत निष्कृतीः ॥
 बन्धे माता प्रलुलुभे विचरन्त्यऽपतिव्रता ।
 तन्मे रेतः पिता वृंक्तामित्यस्यैतन्निदर्शनम् ॥
 ध्यायत्यनिष्टं यत्किञ्चित् पाणिग्राहस्य चेतसा ।
 तस्यैव व्यभिचारस्य निहवः सम्यगुच्यते ॥
 यादृग्गुणेन भर्ता स्त्री संशुज्येत यथाविधि ।
 तादृग्गुणा सा भवति समुद्रेणैव निज्जगा ॥
 अक्षमाला वशिष्ठेन संयुक्ताऽधमयोनिजा ।
 शारङ्गी मन्दपालेन जगामाभ्यर्हणीयताम् ॥
 एताच्चाद्याश्च लोकेऽस्मिन्पल्लवप्रसूतयः ।
 उत्कर्षं योषितः प्राप्ताः स्त्रैः स्त्रैर्भर्तृगुणैः शुभैः ॥
 एषोदिता लोकयात्रा नित्यं स्त्रीपुंसयोः शुभा ।
 प्रेत्येह च सुखोदकान् प्रजा धर्मान्निबोधत ॥
 प्रजनार्थं महाभागाः पूजार्हाऽऽहदीप्तयः ।
 स्त्रियः स्त्रियश्च गेहेषु न विशेषोऽस्ति कश्चन ॥
 उत्पादनमपत्यस्य जातस्य परिपालनम् ।
 प्रत्यहं लोकयात्रायाः प्रत्यहं स्त्रीनिबन्धनम् ॥
 अपत्यं धर्मकार्याणि शुश्रूषा रतिरुत्तमा ।
 दाराधीनस्तथा स्वर्गः पित्रणामात्मनश्च ॥
 पतिं या नाभिचरति मनोवाग्देहसंयता ।
 सा भर्तृलोकानाप्नोति सन्निः साध्वीति चोच्यते ॥ १८

व्यभिचारात्तु भर्तुः स्त्री लोके प्राप्नोति निन्द्यताम् ।
 मृगान्तयोनिंचाप्नोति पापरोगैश्च पीड्यते ॥ ३०
 पुत्रं प्रत्युद्धितं सद्भिः पूर्वजैश्च महर्षिभिः ।
 विश्वजन्यमिमं पुण्यमुपन्यासं निबोधत ॥
 भर्तुः पुत्रं विजानन्ति श्रुतिद्वैधन्तु भर्त्तरि ।
 आहुकृत्पादकं केचिदपरे चेतृणं विदुः ॥
 चेतृभूता स्मृता नारी बीजभूतः स्मृतः पुमान् ।
 चेतृबीजसमायोगात् सञ्भवः सर्वदेहिनाम् ॥
 विशिष्टं कुत्रचिद्बीजं स्त्रीयोनिस्त्वेव कुत्रचित् ।
 उभयन्तु समं यत्र सा प्रसूतिः प्रशस्यते ॥
 बीजस्य चैव योन्याश्च बीजमुत्कृष्टमुच्यते ।
 सर्वभूतप्रसूतिर्हि बीजलक्षणलक्षिता ॥
 यादृशं तूच्यते बीजं चेत्रे कालोपपादिते ।
 तादृशोद्धतिं तत्तस्मिन् बीजं स्वैर्यञ्जितं गुणैः ॥
 इयं भूमिर्हिभूतानां शाश्वती योनिरुच्यते ।
 न च योनिगुणान् काञ्चिद्बीजं पुष्यति पुष्टिषु ॥
 भूमावप्येककेदारे कालोमानि कृषीवलैः ।
 नानारूपाणि जायन्ते बीजानीह स्वभावतः ॥
 ब्रीहयः शालयोमुक्तास्तिला माषास्तथा यवाः ।
 यथाबीजं शरोहन्ति लघुनानीक्षवस्तथा ॥
 अन्यदुप्तं जातमन्यदिच्छेतत्रोपपादते ।
 उच्यते यच्च यद्बीजं तत्तदेव प्ररोहति ॥
 तत् प्राज्ञेन विनीतेन ज्ञानविज्ञानवेदिना ।
 आसुष्कामेण वसब्धं न जातु परयोषिति ॥ ४१

अत्र गाथा वायुगीताः कीर्त्तयन्ति पुराविदः ।
 यथा बीजं स वसव्यं पुंसां परपरिग्रहे ॥ ४२
 नश्यतीषुर्यथा विह्वले विह्वले मनुविध्यतः ।
 तथा नश्यति वै क्षिप्रं बीजं परपरिग्रहे ॥
 पृथोरपीमां पृथिवीं भार्यां पूर्वविदो विदुः ।
 स्थाणुच्छेदस्य केदारमण्डुः शल्यवतो मृगम् ॥
 एतावानेव पुरुषो यज्जायात्मा प्रजेति ह ।
 विप्राः प्राहुस्तथा चैतद्वो भर्ता सा स्मृताङ्गना ॥
 न निष्कृयतिसर्गाभ्यां भर्तुर्भार्या विमुच्यते ।
 एवं धर्मं विजानोमः प्राक् प्रजपतिनिर्मितम् ॥
 सकृदंशोनिपतति सकृत् कन्या प्रदीयते ।
 सकृदाह ददानीति व्रीक्ष्येतानि सतां सकृत् ॥
 यथा मोक्षोद्भवासीषु महिष्यजाविकासु च ।
 नोत्पादकः प्रजाभागी तथैवान्याङ्गनास्वपि ॥
 येऽक्षेत्रिणो बीजवन्तः परक्षेत्रप्रवापिणः ।
 ते वै शस्यस्य जातस्य न लभन्ते फलं केचित् ॥
 यदन्यगोषु वृषभो वत्सानां जनयेच्छतम् ।
 गोमिनामेव ते वत्सा मोघं स्कन्दितमार्घ्यभम् ॥
 तथैवाक्षेत्रिणोबीजं परक्षेत्रप्रवापिणः ।
 कूर्वन्ति क्षेत्रिणामर्थं न बीजी लभते फलम् ॥
 फलस्त्वग्निरुन्नाय क्षेत्रिणां बीजिनान्तथा ।
 प्रत्यक्षं क्षेत्रिणामर्थोबीजाद्योनिर्गरीयसी ॥
 क्रियाभ्युपगमात्क्षेत्रबीजार्थं यत् प्रदीयते ।
 तस्येह भागिनौ द्वौ बीजी क्षेत्रिकएव च ॥ ५२

अथं द्विजैर्हि विद्वद्भिः पशुधर्मो विगर्हितः ।
 अनुष्ठाणामपि प्रोक्तो वेणो राज्ञं प्रयासति ॥ ६६
 स महोमखिलां भुङ्क्तु राजर्षिं प्रवरः पुरा ।
 वयानां सङ्करं चक्रे कामोपहतचेतनः ॥
 ततः प्रभृति यो मोहात् प्रमीतपतिकां स्त्रियम् ।
 नियोजयत्यपत्यार्थं तं विगर्हन्ति साधवः ॥
 यथा स्त्रियेत कन्याया वाचा सत्ये कृते पतिः ।
 तामनेन विधानेन निजो विन्देत देवरः ॥
 यथाविध्यधिगम्येनां शुक्लवस्त्रां शुचिव्रताम् ।
 मिथोभजेताप्रसवात् सक्तत् सक्तदृतत्पृती ॥
 न दत्त्वा कस्यचित् कन्यां पुनर्दद्याद्विचक्षणः ।
 दत्त्वा पुनः प्रयच्छन् हि प्राप्नोति पुरुषानृतम् ॥
 विधिवत्प्रतिगृह्यापि त्यजेत् कन्यां विगर्हिताम् ।
 व्याधितां विप्रदुष्टां वा कृशमा चोपपादिताम् ॥
 यस्तु दोषवतीं कन्यमनाख्यायोपपादयेत् ।
 तस्य तद्वितथं कुर्यात् कन्यादातुर्दुरात्मनः ॥
 विधाय वृत्तिं भार्यायाः प्रवसेत् कार्यवासरः ।
 अवृत्तिर्कर्मिता हि स्त्री प्रदुष्येत् स्थितिमत्यपि ॥
 विधाय प्रोषिते वृत्तिं जीवेन्नियममास्थिता ।
 प्रोषिते त्वविधायैव जीवेच्छिल्यैरंगर्हितैः ॥
 प्रोषितो धर्मकार्यार्थं प्रतीक्ष्योऽष्टौ नरः समाः ।
 विद्यायं षट् यशोऽर्थं वा कामार्थं त्रींस्तु वत्सरान् ॥
 संवत्सरं प्रतीक्षेत द्विपत्नीं योषितं पतिः ।
 ऊर्ध्वं संवत्सरास्त्वेनां दायां कृत्वा न संवसेत् ॥ ७७

अतिक्रामेत् प्रमत्तं या मत्तं रोगार्त्तमेव वा ।
 सा त्वं न मासान् परित्याज्याविभूषणपरिच्छदा ॥ ७८
 उन्मत्तं पतितं क्लीबमबीजं पापरोणिणम् ।
 न त्यागोऽस्ति द्विपत्न्याश्च न च दयापवर्त्तनम् ॥
 मद्यपासाघुवृत्ता च प्रतिकुला च या भवेत् ।
 व्याधिता व्याधिवेत्तव्या हिंसाऽर्धघ्नी च सर्वदा ॥
 बन्ध्याष्टमेऽधिवेद्याब्दे दशमे तु चतुप्रजा ।
 एकादशे स्त्रीजननी सद्यस्त्वप्रियवादिनी ॥
 या रोगिणी स्यात्तु हिता सम्पन्ना चैव शीलतः ।
 सातुत्राप्याधिवेत्तव्या नावमान्या च कर्हिचित् ॥
 अधिविवा तु या नारी निर्ऋद्धेदुषिता गृहात् ।
 सा सद्यः सन्निरोद्धव्या त्याज्या वा कुलसन्निधौ ॥
 प्रतिषिद्धापि चेद् या तु मद्यमभ्युदयेष्वपि ।
 प्रेक्षासमाजं गच्छेद्वा सा दंष्ट्रा कृष्णलानि षट् ॥
 यदि स्नात्वापराश्वैव विन्देरन् योयितो द्विजाः ।
 तासां वर्णक्रमेण स्याज्जैष्ठ्यं पूजा च वेश्म च ॥
 भर्तुः शरीरशूपां धर्मकार्यंच नैत्यिकम् ।
 स्वा चैव कुर्यात् सर्वां नास्वजातिः कथंचन ॥
 यस्तु तत्कारयेन्मोहात् स्वजात्या स्थितयान्यथा ।
 यथा ब्राह्मणचाण्डालः पूर्वदृष्टस्तथैव संः ॥
 उत्कृष्टायाभिरुपाय वराय सदृशाय च ।
 अप्राप्तमपि तां तस्मै कन्यां दद्याद्यथाविधि ॥
 काममामरणात्तिष्ठेद्गृहे कन्यार्त्तमत्यगि ।
 न चैवैनां प्रयच्छेत्तु गुणहीनाय कर्हिचित् ॥ ८८

त्रीणि वर्षाण्युदीक्षेत कुमार्यृतुमती सती ।
 अर्धं कालादेतस्माद्विन्देत सदृशं पतिम् ॥ ८० ॥
 अदीयमाना भर्तारमधिगच्छेद्वदि स्वयम् ।
 नैनः किञ्चिद्वाप्नोति न च यं साधिगच्छति ॥
 अलङ्कारं नाददीत पितॄन् कन्या स्वयंवरा ।
 मातृकं भ्रातृदत्तं वा स्तेना स्याद्यदि तं हरत् ॥
 यिज्ञैः न दद्याच्छुक्लान्तु कन्यामृतुमतीं हरन् ।
 स हि स्वाम्यादतिक्रान्तेहतुनां प्रतिरोधनात् ॥
 त्रिंशद्वर्षोद्धहेत् कन्यां हृद्यं द्वादशवार्षिकीम् ।
 त्र्यष्टवर्षोऽष्टवर्षीवा धर्मे सीदति सत्वरः ॥
 देवदत्तां परिभार्यां विन्दते नेच्छयाज्जवः ।
 तां साध्वीं विभ्रयान्नित्यं देवानां प्रियमाचरन् ॥
 प्रजानार्थं क्षियः शृष्टाः सन्तानार्थं च मानवाः ।
 तस्मात् साधारणोधर्मं श्रुतौ पतन्ना सहोदितः ॥
 कन्यायां दत्तशुक्लयां म्रियते यदि शुक्लदः ।
 देवराय प्रदातव्या यदि कन्यानुमन्यते ॥
 आददीत न शूद्रोऽपि शुक्लं दुहितरं ददत् ।
 शुक्लं हि गृह्णन् कुरुते ऋणं दुहितृविक्रयम् ॥
 एतन्तु न परे चर्कुनापरे जातु साधवः ।
 यदन्यस्य प्रतिज्ञाय पुनरन्यस्य दीयते ।
 नानु शृणुम ज्ञात्वेतत् पूर्वेष्वपि हि जन्मसु ।
 शुक्लसंज्ञं न मूल्येन ऋणं दुहितृविक्रयम् ॥
 अन्योन्यस्याय्यभिचारोभवेदामरणात्मिकः ।
 एषधर्मः समारोहं ज्ञेयः स्त्रीपुंसयोः परः ॥ १०१ ॥

तथा नित्यं यतेयातां स्त्रीपुंसौ तु कृतक्रियौ ।
 यथा नाभिचरेतां तौ विदुक्तावितरेतरम् ॥ १०३
 एष स्त्रीपुंसयोर्लुप्तो धर्मो वा रतिसंहितः ।
 आपद्यपत्यप्राप्तिश्च दायभागं निबोधत ॥
 ऊर्ध्वं पितुश्च मातुश्च समेत्य भ्रातरः समम् ।
 भजेरन् पैतृकं रिक्त्यमनीशास्ते हि जीवतोः ॥
 ज्येष्ठएव तु गृह्णीयात् पितॄं धनमशेषतः ।
 शेषास्तमुपजीवेयुर्यथैव पितरन्तथा ॥
 ज्येष्ठेन जातमात्रेण पुत्री भवति मानवः ।
 पितृणामनृणाञ्चैव स तस्मात् सर्वमर्हति ॥
 यस्मिन्मृणं सन्नयति येन चानन्यमश्रुते ।
 स एव धर्मजः पुत्र कामजानितरान् विदुः ॥
 पितेव पालयेत् पुत्रान् ज्येष्ठोभ्रातॄन् यवीयसः ।
 पुत्रवद्वापि वर्त्तेरन् ज्येष्ठे भ्रातरि धर्मतः ॥
 ज्येष्ठः पृथ्वतमोलोके ज्येष्ठः सद्भिरगर्हितः ।
 ज्येष्ठः कुलं वर्द्धयति विनाशयति वा पुनः ॥
 यो ज्येष्ठो ज्येष्ठवृत्तिः स्यान्मातेव स पितेव सः ।
 अज्येष्ठवृत्तिर्यस्तु स्यात् स सम्यज्यस्तु बन्धुवत् ॥
 एवं सः वसेयुर्वा पृथग्वा धर्मकाम्यया ।
 पृथग्विवर्द्धते धर्मस्तस्मादभ्यां पृथक् क्रिया ॥
 ज्येष्ठस्य विंशच्छारः सर्वद्रव्याश्च यद्वरम् ।
 ततोऽर्द्धं मध्यमस्य स्यात्त, रीयन्तु यवीयसः ॥
 ज्येष्ठश्चैव कनिष्ठश्च संहरेतां यथोदितम् ।
 केन्ये ज्येष्ठकनिष्ठगभ्यां तेषां स्यान्नध्यमं धनम् ॥ १०४

सर्वेषां घनजातानामादहीताग्रमग्रजः ।
 यच्चसातिशयं किंचिद्व्यतच्छाप्रुयाद्वरम् ॥ ११४.
 उशारो न दद्यत्स्वस्तिः सम्पन्नानां स्वकर्मसु ।
 यत्किंचिदेव देवस्तु ज्यायसे मानवर्धनम् ॥
 एवं समुद्रतोऽदारे समाङ्गांश्यान् प्रकल्पयेत् ।
 उशारेऽनुद्रुतेतेषामियं स्यादंशकल्पना ॥
 एकाधिकं हरेज्जोष्ठः पुत्रोऽध्यक्षं ततोऽनुजः ।
 पञ्चमं यवीयांस इति धर्मोऽव्यवस्थितः ॥
 स्त्रेभ्योऽंशेभ्यस्तु कन्याभ्यः प्रदद्युर्भ्रातरः पृथक् ॥
 स्वात् स्वादंशाच्चतुर्भाः पतिताः स्युरदित्सवः ॥
 आजाविकं चैकशफं न जातुविषमं भजेत् ।
 आजाविकस्तु विषमं ज्येष्ठस्यैव विधीयते ॥
 यवीयान् ज्येष्ठभार्यायां पुत्रमुत्पादयेत्तद्यदि ।
 समस्तत्र विभागः स्यादिति धर्मोऽव्यवस्थितः ॥
 क्षमसर्जः प्रधानं य धर्मतो नोपपद्यते ।
 पिता प्रधानं प्रजने तन्मादमेण तं भजेत् ॥
 पुत्रः कनिष्ठोज्येष्ठायां कनिष्ठायांच पूर्वजः ।
 कथं तत्र विभागः स्यादिति चेत् संशयोभवेत् ॥
 एकं दृषभमुशारं संहरेत् स पूर्वजः ।
 ततो परेऽज्येष्ठदृषास्तदूनानां स्वमादतः ॥
 ज्येष्ठस्तु जातो ज्येष्ठायां हरेदृषभमोडशः ।
 ततः स्वमादतः शेषा भजेरन्निति धारणा ॥
 सदृशक्षीषु जातानां पुत्राणामविशेषतः ।
 य मादतोज्येष्ठे मष्टि जन्मतोज्येष्ठमुच्यते ॥ १२५

जन्मज्येष्ठेन चाज्ञानं सुव्रतस्यास्वपि स्मृतम् ।
 यमयोश्चैव गर्भेषु जन्मतोज्येष्ठता स्मृता ॥ १२६ ॥
 अपुत्रोऽनेन विधिना सुतां कुर्वीत पुत्रिकाम् ।
 यदपत्यं भवेद्दत्तां तन्मम स्यात् स्वधाकरम् ॥
 अनेन तु विधानेन पुरा ऋग्यजुः पुत्रिकाः ।
 विष्टवार्थं स्ववंशाय स्वयं दद्याः प्रजापतिः ॥
 ददौ स दश धर्माय कश्यपाय चयोदश ।
 सोमाय राज्ञे सत्कृत्य प्रीतात्मा सप्तविंशतिम् ॥
 यथैवात्मा तथा पुत्रः पुत्रेण दुहिता समा ।
 त आमात्मनि विष्टन्तां कथमन्यो धनं हरेत् ॥
 मातस्तु यौतुकं यत् स्यात् कुमारोभागएव सः ।
 दौहित्र एव च हरेदपुत्रस्यार्षिणं धनम् ॥
 दौहित्रोऽर्षिणं रिक्थमपुत्रस्य पितुर्हरेत् ।
 सएव दद्याद्दौ पिण्डौ पित्ने मातामाहाय च ॥
 यौत्रदौहित्रयोर्लोके न विशेषोऽस्ति धर्मतः ।
 तयोर्हि मातापितरौ सन्भूतौ तस्य देहतः ॥
 पुत्रिकायां कृतायान्तु यदि पुत्रेऽनुजायते ।
 समस्तत्र विभागः स्याज्ज्येष्ठता नास्ति हि स्त्रियाः ॥
 अपुत्रायां कृतायान्तु पुत्रिकायां कथंचन ।
 धनं तत्पुत्रिकाभर्ता हरेत्तैत्राविचारयन् ॥
 अकृता वा कृता वापि यं विन्देत् सहयात् सुतम् ।
 यौत्रो मातामहस्येन दद्यात् पिण्डं हरेद्वनम् ॥
 पुत्रेण लोकान् अवति यौत्रेणानन्वमश्रुते ।
 अथ पुत्रस्य यौत्रेण ब्रह्मप्राप्नोति पिष्टपम् ॥ १२७ ॥

पुत्रान्नो नरकायस्मात्त्रायते पितरं सुतः ।
 तस्मात् पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥ १२८
 पौत्रदौहित्रयोस्त्रोक्ते विधेयो नोपपद्यते ।
 दौहित्रोऽपि ह्यमुत्रैनं सन्तारयति पौत्रवत् ॥
 मातुः प्रथमतः पिच्छं निर्वपेत् पुत्रिकासुतः ।
 द्वितीयस्तु पितृस्य स्यात्तृतीयस्तत् पितुः पितुः ॥
 उपपन्नोगुणैः सर्वैः पुत्रो यस्य तु दक्षिणः ।
 स हरेतैव तद्विकथं सम्प्राप्तोऽप्यन्यगोत्रतः ॥
 गोत्ररिक्षे जनयितुर्न हरेदक्षिणः कश्चित् ।
 गोत्ररिक् यानुगः पिंडोऽप्यपैति ददतः स्वधा ॥
 अनियुक्तास्तत्रैव पुत्रिण्यामश्च देवरात् ।
 उभौ तौ नार्हतोभागं चारजातककामजौ ॥
 नियुक्तायामपि पुमान्मार्थं जातोऽविधानतः ।
 नैवाहं पैतृकं रिक्तं पतितोत्पादितो हिंसः ॥
 हरेत्तत्र नियुक्तायां जातः पुत्रोऽथौरसः ।
 क्षेत्रिकस्य तु तच्चीर्जं धर्मतः प्रसवश्च सः ॥
 धनं योविभ्रयाद्भ्रातृर्षतस्य स्त्रियमेव च ।
 सोऽपत्यं त्वातुस्तत्पाद्य दद्यात्तस्यैव तद्वनम् ॥
 या नियुक्तान्यतः पुत्रं देवराहाप्यवाप्रयात् ।
 तं कामजरीक्ष्योऽयं दृश्योत्पन्नं प्रचक्षते ॥
 एतद्विधानं विज्ञेयं विभागस्यैकयोनिषु ।
 बह्वीषु चैकजातानां नामास्त्रीषु निबोधत ॥
 तादृश्यानुपूर्वेण चतस्रस्तु यदि स्त्रियः ।
 तासां पुत्रेषु जातेषु विभागेयं विधिः स्मृतः ॥ १४८

कीनाथो गोवृषोयानमलङ्कारश्च वेश्म च ।
 विप्रस्यौदारिकं देयमेकांशश्च प्रधानतः ॥ १५०
 त्वंशं दायार्हदेविप्रो द्वावंशौ क्षत्रियास्ततः ।
 वैश्याजः सार्द्धमेवांशमंशं शूद्रास्ततोऽरेत् ॥
 सर्वं वा रिक्थजातस्तु दशधा परिकल्प्य च ।
 धर्म्यं विभागं कुर्यात् विधिनानेन धर्मवित्
 चतुरोऽंशान् हरेद्विप्रस्त्रीनंशान् क्षत्रियास्ततः ।
 वैश्यापुत्रोऽरेद्द्व्यंशमंशं शूद्रास्ततोऽरेत् ॥
 यद्यपि स्यात्तु सत्पुत्रोऽष्टसत्पुत्रोपि वा भवेत् ।
 नादिकं दशमादद्याच्छूद्रापुत्राय धर्मतः ॥
 ब्राह्मणक्षत्रियविद्यां शूद्रापुत्रेण ऋक्थभाक् ।
 यदेवाऽपि पिता दद्यात्तदेवास्त्य धनं भवेत् ॥
 समवर्णास्तु ये जाताः सर्वे पुत्रा द्विजन्मनाम् ।
 संहारं ज्ञायसे दत्त्वा भजेरचितंदे समम् ॥
 शूद्रस्य तु सर्वथैव नान्या भार्या विधीयते ।
 तस्यां जाताः समांशाः स्युर्यदि पुत्रयतं भवेत् ॥
 पुत्रान् द्वादश यनाह नृणां स्त्रायन्मृगोमनुः ।
 तेषां षड्वन्मुदायादाः षड्दायादवान्धवाः ॥
 शौरसः क्षैत्रजश्चैव दत्तः क्षत्रिमहवच ।
 गूढोत्पन्नोऽपविदश्च दायार्हा बान्धवाश्च षट् ॥
 कानीनश्च सहोदरश्च क्रीतः पौनर्भवस्तथा ।
 स्वयन्दत्तश्च शूद्रश्च षड्दायादवान्धवाः ॥
 यादृशं फलमाप्नोति कुप्त्रवैः सन्तरन् जलम् ।
 तादृशं फलमाप्नोति कुप्त्रैः सन्तरं स्तमः ॥ १५१

यथेकरिक्विनौ स्यातामौरसक्षेत्रजौ सुतौ ।
 यत्र यत् पैटकं रिक्तं स तद्गृह्योत नेतरः ॥ १६९ .
 एक एवौरसः पुत्रः पित्रास्य वसुनः प्रभुः ।
 शेषाणामानृशं सार्धं प्रदद्यात् प्रजौवमम् ।
 पष्ठन्तु क्षेत्रजसार्धं प्रदद्यात् पैटकावनात् ।
 औरसो विभजन् दायं पित्रा' पंचममेव वा ॥
 औरसक्षेत्रजौ पुत्रौ पट्टरिक्त्यस्य भागिनौ ।
 दशापरे त क्रमशीगोत्ररिक्त्याशभागिनः ॥
 स्वे क्षेत्रे संस्तुताभ्यान्तु स्वयमतपाद्येचि यम् ।
 तमौरसं विजानीयात् पत्रं प्रथमकल्पितम् ॥
 यस्तत्पुत्रः प्रमीतसा कौवसा व्याधितसा वा ।
 स्वधर्मण निवृत्तायां स पत्नः क्षेत्रजः स्मृतः ॥
 माता पिता वा दद्यातां यमङ्गिः पत्नमापदि ।
 सहशं प्रीतिसंबुक्तं स ज्योदक्षिमः सुतः ॥
 सहशन्तु प्रकुर्व्यादयं गुणदोषविचक्षणम् ।
 पुत्रं पुत्रगुणैर्युक्तं स विज्ञेयश्च क्षत्रियः ॥
 उत्पद्यते गृहे यस्य न च ज्ञायेत कस्य सः ।
 स गृहे गूढउत्पन्नस्तस्य स्याद्ब्रह्म तत्पुत्रः ॥
 मातापितृभ्यामतृष्टं तयोरन्यतरेण वा ।
 यं पत्नं परिगृह्णीयादपवित्रः स उच्यते ॥
 पितृवेश्मनि कन्या तु यं पुत्रं जनयेद्गृहः ।
 तं कानीनं वदेन्नान्ना बोद्धुः कन्यासमुद्भवम् ॥
 वा गर्भिणी संस्क्रियते ज्ञाताज्ञातापि वा सती ।
 बोद्धुः स गर्भोभवति सद्बोद्ध इति चोच्यते ॥ १७३

क्रीणीयादयस्त्वपत्न्यार्थं मातापितापित्रोर्व्यभिक्तिकात् ।
 स क्रीतकः सुतस्तस्य सहस्रोऽसहस्रोऽपि वा ॥ १७४
 वा पत्न्या वा परित्यक्ता विधवा वा स्ववेच्छया ।
 उत्पादयेत् पुनर्भूत्वा स पौनर्भव उच्यते ॥
 सा चेदक्षतयोनिः स्यान्नतमत्सरगतापि वा ।
 पौनर्भवेषु भर्ता सा पुनः संस्कारमर्हति ॥
 मातापितृविहीनोयस्यक्तो वा स्यादकारण्यात् ।
 आजीनं सूर्यं वेदयन् स्वबन्धस्तु स स्मृतः ॥
 यं ब्राह्मणस्तु शूद्राणां कामादुत्पादयेत् सुतम् ।
 स पारयन्नेव श्वस्तस्मात् पारयवः स्मृतः ॥
 दास्यां वा दासदास्यां वा यः शूद्रस्य सुतोभवेत् ।
 सोऽनुज्जातो हरेदंशमिति धर्मोऽवस्थितः ॥
 क्षेत्रजादीन् सुतानेतानेकादश यथोदितान् ।
 पुत्रप्रतिनिधीनाहुः क्रियासोपान्मनीषिणः ॥
 य एतेऽभिहिताः पुत्राः प्रसङ्गादन्यबीजजाः ।
 यस्य ते बीजतो जातस्तस्य ते नेतरस्त तु ॥
 भ्रातृणामेकजातानामेकचेत् पुत्रवान् भवेत् ।
 सर्वांस्तांस्तेन पुत्रेण पुत्रिणो मसुरवतीत् ॥
 सर्वासामेककपलीनामेका चेत् पुत्रीणी भवेत् ।
 सर्वांस्तांस्तेन पुत्रेण प्राह पुत्रवतीर्मनुः ॥
 त्र्येयसः त्र्येयसोऽभावे पापीयानृक्षमर्हति ।
 बहवसेत्तु सहशा सर्वं रिक्थस्य भागिनः ॥
 न भ्रातरो न पितरः पुत्रा ऋक्षहराः पितुः ।
 पिता हरेद्दुपुत्रस्य रिक्थं भ्रातर एव च ॥ १८५

वयाणासुदकं कार्त्तं त्रिषु पिंडः प्रवर्त्तते ।
 चतुर्थः सम्प्रदातैषां पंचमो नोपपद्यते ॥ १८६
 अनन्तरः सर्पिंडाद्वयस्तत्र तस्य धनं भवेत् ।
 अतज्जुं सकृन्मः स्यादाचर्यः शिष्यएव वा ॥
 सर्वधामप्यभावे तु ब्राह्मणा रिक्त्यभागिनः ।
 त्रैविद्याः शुचयो दान्ता स्तथाधर्मो न हीयते ॥
 अहर्ष्यं ब्राह्मणद्रव्यं राज्ञा नित्यमिति स्थितिः ।
 दूतरेवान्तु वर्णाणां सर्वाभावे हरेदृपः ॥
 संस्थितस्यानपत्यस्य सगोत्रात् पुत्रमाहरेत् ।
 तत्र बह्वक्षजातं स्यात्तत्तस्मिन् प्रतिपादयेत् ॥
 द्वौ तु यौ विवदेयातां दाभ्यां जातौ स्त्रिया धने ।
 तयोर्यद्वयस्य पित्रं सगत्तत् स गृह्णीत नेतरः ॥
 जनन्यां संस्थितायान्तु समं सर्वे सहोदराः ।
 भजेरसादकं रिक्त्यं भगिन्यश्च सनाभयः ॥
 दासासां सुशुद्ध्यितरस्तासामपि यथार्हतः ।
 मातामह्ना धनात् किञ्चित् प्रदेयं प्रीतिपूर्वकम् ॥
 पथ्यन्वध्यावाह्निकं दत्तञ्च प्रीतिकर्मणि ।
 भ्रातृमातृपितृप्राप्तं षड्विधं स्त्रीधनं स्मृतम् ॥
 अन्वाधेयञ्च कश्चं पत्न्या प्रीतेन चैव यत् ।
 पत्न्यौ जीवति वृत्तायाः प्रजायास्तदनं भवेत् ॥
 ब्राह्मदैवार्वागान्धर्वप्रजापत्येषु बहसु ।
 अप्रजायामतीतायां भर्तुदेव तदिष्यते ॥
 वत्सस्यः सगादनं दत्तं विवाहेष्वासुरादिषु ।
 अप्रजायामतीतायां मातापितृदेवदिष्यते ॥ १८७

स्त्रियान्तु यज्ञवेदितं पित्रा दत्तं कथंचन ।
 ब्राह्मणौ तदरेत् कन्या तदपत्यस्य वा भवेत् ॥ १८८
 न निर्हारं स्त्रीयः कुर्युः कुटुम्बाद्भूमध्यगात् ।
 स्वकादपि च विष्ठाद्वि स्वस्य भर्तुरनाप्तया ॥
 पतौ जीवति यः स्त्रीभिरलङ्कारो धृती भवेत् ।
 न तं भजेरन् दायादा भजमानाः पतन्ति ते ॥
 अनंशौ क्लीवपतितौ जात्यन्धबधिरौ तथा ।
 उन्मत्तजडमूकाश्च ये च केचिन्निरिन्द्रियाः ॥
 सर्वेषामपि तु न्याय्यं दातुं शक्त्या मनीषिणा ॥
 ग्रासाच्छादनमत्यन्तं पतितो ह्यददद्भवेत् ॥
 यद्यर्थिता तु दारैः स्यात् क्लीवादीनां कथंचन ।
 तेषामुत्पन्नतन्तूनामपत्यं दायमर्हति ॥
 यत् किञ्चित् पितरि प्रेते धनं ज्येष्ठोऽधिगच्छति ॥
 भागो यवीयसां तत्र यदि विद्यानुपालिनः ॥
 अविद्यानान्तु सर्वेषामीहातसेदनं भवेत् ।
 समस्तत्र विभागः स्यादपित्रादिति धारणा ॥
 विद्याधनन्तु यद् यस्य तत्तन्मैव धनं भवेत् ।
 मैत्रागमौडादिकञ्चैव मादुर्परिक्रमेव च ॥
 भ्रातृणां यस्तु जेहेत् धनं शक्ताः स्वकर्मणा ।
 स निर्भाज्यः स्वकादंशात् किञ्चिदुत्तोपजीवनम् ॥
 अनुपन्नन् पितृद्रव्यं श्रमेण ददुर्पार्जयेत् ।
 स्वयभीहितलब्धं तन्नाकामो दातुमर्हति ॥
 पैत्रकान्तु पिता द्रव्यमनवाप्तं यदाप्नुयात् ।
 न तत् पुत्रैर्भजेत् सार्धमकामः स्वयमर्जितम् ॥ १८९

विभक्ता सह जीवन्तो विभजेरन् पुनर्यदि ।
 समस्तत्र विभागः स्याज्जैष्ठं तत्र न विद्यते ॥ २१०
 येषां ज्येष्ठः कनिष्ठोवा जीयेतांश्चप्रदानतः ।
 ज्ञियेतान्यतरो वापि तत्र भागो न लुप्यते ॥
 सोद्व्या विभजेरस्तं समेत्य सहिता समम् ।
 भ्रातरो ये च संसृष्टा भगिनश्च सनाभयः ॥
 यो ज्येष्ठो विमिकुर्वीत लोभाद्भातृन यवीयसः ॥
 सोऽज्येष्ठं स्यादभागश्च नियन्तव्यश्च राजभिः ॥
 सर्वएव विकर्मस्था नार्हन्ति भ्रातरोधनम् ।
 न चादत्त्वा कनिष्ठेभ्यो ज्येष्ठ कुर्वीत यौतकम् ॥
 भ्रातृणामविभक्तानां यद्युत्थानं भवेत् सह ।
 न पुत्रभारं विषमं पिता दद्यात् कथंचन ॥
 अर्द्धं विभागाज्जातस्तु पितृमेव हरेद्वनम् ।
 संसृष्टास्तेन वा ये स्तुर्विभजेत स तैः सह ॥
 अनपत्यस्य पुत्रस्य साता दायमवाप्नुयात् ।
 मातर्यपि च वृत्तायां पितुर्माता हरेद्वनम् ॥
 ऋण्ये घने च सर्वस्मिन् प्रविभक्तो यथाविधि ।
 यच्चाद्रश्येत यत्किञ्चित् तत्सर्वं समतां नवेत् ॥
 वस्त्रं पत्रमलङ्कारं कृतान्नमुदकं स्निग्धः ।
 योभक्ष्येभ्यं प्रचारं च न विभाज्यं प्रचक्षते ॥
 अयमुक्तोविभागोवः पुत्राणाञ्च क्रियाविधिः ।
 क्रमशः क्षेत्रजादीनां द्युतधर्मात्रिबोधतः ॥
 द्युतं समाह्वयंचैव राजा राष्ट्रास्त्रिवारयेत् ।
 राज्यान्मकरणावेतौ द्वौ दोषौ द्युतिवीक्षिताम् ॥ २२१

प्रकाशमेतत् तास्कर्यं यद्देवनसमाह्वयौ ।
 तयोर्नित्यं प्रतीघाते नृपतिर्यज्ञवान् भवेत् ॥ २२९
 अप्राणिभिर्यत् क्रियते ततोके यत्तमुच्यते ।
 प्राणिभिः क्रियते यस्तु स किञ्चेयः समाह्वयः ॥
 द्यूतं समाह्वयंचैव यः कुर्यात् कारयेत् वा ।
 तान् सर्वान् घातयेद्राजा शूद्रांश्च द्विजलिङ्गिनः ॥
 कितवान् कुशीलवान् क्रूरान् पापण्डस्यांश्च मानवान् ।
 विकर्मस्थान् शौण्डिकांश्च क्षिप्रं निर्वासयेत् पुरात् ॥
 एते राष्ट्रे वर्तमाना राज्ञः प्रच्छन्नतस्कराः ।
 विकर्मक्रियया नित्यं बाधन्ते भद्रिकाः प्रजाः ॥
 द्यूतमेतत् पुराकल्पे दृष्टं वैरकरं महत् ।
 लप्तायूर्तं न सेवेत् हास्यार्थमपि बुद्धिमान् ॥
 प्रच्छन्नं वा प्रकाशं वा तन्निषेवेत् योनरः ।
 तस्य दण्डविकल्पः स्याद् यथेष्टं नृपतेस्तथा ॥
 क्षत्रविट् शूद्रयोनिस्तु दण्डं दातुमशक्तु वन् ।
 आदृश्यं कर्मणा गच्छेद्दिप्रो दद्याच्छनैः शनैः ॥
 स्त्रीबालोन्मत्तदृवानां हरिद्राणाञ्च रोमिणाम् ।
 शिफाविदलरज्ज्वाद्यैर्विदध्यान्नृपतिर्दमम् ॥
 ये नियुक्तास्तु कार्येषु हन्युः कार्याणि कार्यिणाम् ।
 धनोपपन्ना पथ्यमानास्तान्निस्त्रान् कारयेन्नृपः ॥
 कुटशासनकर्तृंश्च प्रकृतिनांश्च दूषकान् ।
 स्त्रीबालब्राह्मणघ्नांश्च हन्याद्दिद्विसेविनस्तथा ॥
 तीरितशानुशिष्टं च यत्नं कचन यज्ञवेत् ।
 द्यूतं तद्वर्त्मतोविद्यान् तद्वृत्त्योनिवर्त्तयेत् ॥ २३३

अमात्याः प्राङ् विवाकोवा यत् कुर्व्यः कार्यमन्वयाः ।
 तत् स्वयं नृपतिः कुर्यान्तान् सहस्रं दण्डयेत् ॥ २१४
 ब्रह्महा च सुरापच स्त्रियो च दुरुत्तमः ।
 एते सर्वे पृथक् चैवा महापातकिनो वराः ॥
 चतुर्णामपि चैतेषां प्रायश्चित्तमकुर्वताम् ।
 शरीरं धनसंयुक्तं दंडं धर्म्यं प्रकल्पयेत् ॥
 गुरुतले भगः कार्यः सुरापाने सुराध्वजः ।
 स्त्रिये च शपदं कार्यं ब्रह्महत्याधिराः पुमान् ॥
 असंभोज्या असंयज्या असंपाठ्या विवाहिनः ।
 चरेषुः पृथिवीं दीनाः सर्वधर्मवहिर्कृतारः ॥
 प्रातिसम्बन्धिभिस्त्वेते त्यक्तय्यः कृतकृत्तारः ।
 निर्दया विर्ममस्कारस्तन्मनोरुघ्रासनम् ॥
 प्रायश्चित्तन्तु कुर्वाणः सर्वे वर्णा वयोदितम् ।
 नांका राश्र ललाटे स्युर्दीप्य स्तूतमसाहसम् ॥
 भागःसु ब्राह्मणसैव कार्त्तिकमध्वम साहसः ।
 विवात्योवा भवेद्राष्टात् सद्रव्यः सपरिच्छदः ॥
 दूतरे कृतवन्तस्तु पापान्येतान्यकामतः ।
 सर्वस्वहरमर्हन्ति कामतस्तु भवासनम् ॥
 वाददौत रुपः साधुर्महापातकिनोधनम् ।
 आददानस्तु ततोभाक्तेन दोषेण लिप्यते ॥
 अप्सु प्रवेश्य तं दंडं वरुणावोपपादयेत् ।
 श्रुतदत्तोपपन्ने वा ब्राह्मणे प्रतिपादयेत् ॥
 देशो दंडस्य वरुणो राश्रं दंडधरोहि सः ।
 देशः सर्वस्य जगतो ब्राह्मणो वेदपारगः ॥ २१५

यत्र वर्जयते राजा पापकृद्गो धर्मागमम् ।
 सत्र कालेन जायन्ते मानवा दीर्घजीविनः ॥ २४६ ॥
 विष्यद्गन्धे च शस्त्रानि यथोक्तानि विशां पृथक् ।
 बालाश्च न प्रमीयन्ते विलतं न च जायते ॥
 ब्राह्मणान् बाधमानस्तु कामाद्वरवर्णजम् ।
 हन्याच्चित्रैर्बधोपायैरुद्वेजमकरैर्नृपः ॥
 यावानवध्यस्य बधे तावान् बध्यस्य मोक्षणे ।
 अधर्मोदृपतेर्हृष्टो धर्मस्तु विनियच्छतः ॥
 उद्दिष्टोऽयं विस्तरश्चो नियो विवदमानयोः ।
 अष्टादशसु मार्गेषु व्यवहारस्य निर्णयः ॥
 एवं धर्माणि कार्याणि सम्यक्कुर्वन्महीपतिः ।
 देशानलब्धान् लिपसेत खब्दांश्च परिपालयेत् ॥
 सम्यङ्निविष्टदेशस्तु क्षतदुर्गं च शाम्यतः ।
 कण्ट श्रेष्ठारण्ये नित्यमातिष्ठेद्दूयत्रमुत्तमम् ॥
 रक्षणादार्थवृत्तानां कण्टकानाश्च शोधमात् ।
 नरेन्द्रास्त्रिदिवं वान्ति प्रजापालनतत्पराः ॥
 अथासंस्तस्करान् यस्तु बलिं षट्क्राति पार्थिवः ।
 तस्य प्रक्षुभ्यते राष्ट्रं स्वर्गाच्च परिहीयते ॥
 निर्भयस्तु भवेत्तस्य राष्ट्रं बाहुबलाश्रितम् ।
 तस्य तद्वर्षे नित्यं सिध्यमानद्वय द्रुमः ॥
 द्विविधां स्तस्करान् विद्यात् परद्रव्यापहारकान् ।
 प्रकाशांश्चाप्रकाशांश्च चारचक्षुर्महीपतिः ॥
 प्रकाशवंचकास्तेषां नानापथ्योपजीविनः ।
 मच्छ्रववंचकास्ते ये स्तेनाटविकादयः ॥ २५७ ॥

छत्त्रोच्चक्राद्योपधिका वक्ष्यंकाः कितवास्तथा ।
 मङ्गलादेशदृष्टाश्च भद्राश्चेक्षणीकैः सह ॥ २५८
 असम्यक्कारिणश्चैव महामात्राश्चिकित्सकाः ।
 शिल्पोपचारस्तुक्ताश्च निपुणाः पश्ययोषितः ॥
 एवमोदीन् विजानीयात् प्रकाशांलोककण्टकान् ।
 निगूढचारिणश्चान्याननार्थानार्थलिङ्गिनः ॥
 तान् विदित्वा सुचरितैर्गूढैस्तत्कर्मकारिभिः ।
 चारैश्चानेकसंस्थानैः प्रोत्साद्य वशमानयेत् ॥
 तेषां दोषानभिख्याप्य स्वे स्वे कर्माणि तत्त्वतः ।
 कुर्वीत शासनं राजा सम्यक्सारापराधतः ॥
 न हि टंडादृते शक्यः कर्त्तुं पापविनिग्रहः ।
 स्तेनानां पापबुद्धीनां निधृतं चरतां चितौ ॥
 सभाप्रपापूपशाला वेशमद्यान्नाविक्रयाः ।
 चतुष्पथाश्चेत्यवज्ञा समाजाः प्रेक्षणीयानि च ॥
 जीर्णोद्यानान्यरण्यानि कारुकावेशनानि च ।
 शून्यानि चाप्यगाराणि वनान्युपवनानि च ॥
 एवम्वि धान्नृपोदेशान् गुल्मैः स्थावरजङ्गमैः ।
 तत्स्करप्रतिषेधार्थं चारैश्चाप्यनुचारयेत् ॥
 तत्सहायैरनुगतैर्नानाकर्मप्रवेदिभिः ।
 विद्यादुत्सादयेच्चैव निपुणैः पूर्वतत्स्करैः ॥
 भक्ष्यभोज्यापदेशैश्च ब्राह्मणानां च दर्शनैः ।
 शौर्यकर्मपदेशैश्च कुर्युस्तेषां समागमम् ॥
 ये तत्र नोपसर्पेष्टुर्मूलप्रणिहिताश्च ये ।
 तान् प्रसज्य दृपो हन्यात् समित्रप्रातिवाञ्छवान् ॥ २५९

न होढेन विना चौरं घातयेद्वार्मिकोद्यमः ।
 यद्दोढं सोपकरणं घातयेद्विचारयन् ॥ २७०
 ग्रामेष्वपि च ये केचिच्चौराणां भक्तदायकाः ।
 भाण्डावकाशदाश्चैव सर्वांस्तानपि घातयेत् ॥
 राष्ट्रेषु रक्षाधिकृतान् समन्तांचैव चोदितान् ।
 अग्न्याघातेषु मध्यस्थान् शिष्याच्चौरानिव द्रुतम् ॥
 यस्यापि धर्मसमयात् प्रच्युतो धर्मजीवनः ।
 दंडेनैव तमप्योषेत् स्वकादृमोहि विच्युतम् ॥
 ग्रामघाते हिताभङ्गे पथि मोषाभिदर्शन ।
 शक्तितो नाभिधावन्तो निर्वासनाः सपरिच्छदाः ॥
 राज्ञः कोषापहर्तृश्च प्रतिकूलेषु च स्थितान् ।
 घातयेद्विविधैर्दंडैररीणाञ्चौपजापकान् ॥
 सन्धिं हित्वा तु ये चौर्यं रात्रौ कुर्वन्ति तस्कराः ।
 तेषां हित्वा नृपो हस्तौ तोष्णमूले निवेशयेत् ॥
 अङ्गुली ग्रन्थिभेदस्य छेदयेत् प्रथमे ग्रहे ।
 द्वितीये हस्तचरणौ तृतीये बध्ममर्हति ॥
 अग्निदान् भक्तदाश्चैव तथा शस्त्रावकाशदान् ।
 सविधातृश्च मोषसा हन्याच्चौरमिवेश्वरः ॥
 तडागभेदकं हन्यादप्यु शुद्धबधेन वा ।
 तद्वापि प्रतिसंस्तुयाद्वाप्यस्तूतमसाहसम् ॥
 कोष्ठागारासुधागारदेवतागारभेदकान् ।
 हस्ताश्वरथहर्तृश्च हन्याद्देवाऽविचारयन् ॥
 यस्तु पूर्वनिविष्टसा तडागस्योदकं हरेत् ।
 आगमं वाप्यपां भिन्यात् स दाप्य पूर्वसाहसम् ॥ २८१

समुत्सृजेद्राजमार्गे यत्त्वमेधमनादपि ।
 स हौ कार्पास्यौ दद्यादमेधस्य ऽग्नौ शोधयेत् ॥ २८२
 आपन्नतोऽथवा दृढो गर्भिणी बालएव वा ।
 परिभाषणमर्हन्ति तंच शोधयामिति स्थितिः ॥
 चिकित्सकानां सर्वेषां मिथ्याप्रचरतां दमः ।
 अमानुषेषु प्रथमो मानुषेषु तु मध्यमः ॥
 संक्रमध्वजयहीनां प्रतिमानांच भेदकः ।
 प्रतिकुर्याच्च तं सर्वं पंच दद्याच्छतानि च ॥
 अद्रूषितानां द्रव्याणां दूषणे भेदने तथा ।
 मणीनामपवेषे च दंडं प्रथमसाहसः ॥
 समैर्हि विषमं यस्तु चरेद्दे मूल्यतोऽपि वा ।
 स प्राप्नुयाद्दमं पूवं नरोमध्यममेव वा ॥
 वस्त्रनानि च सर्वाणि राजमार्गे निवेशयेत् ।
 दुःखिता यत्र दृश्येरन् विद्वताः पापकारिणः ॥
 प्राकारस्य च भित्तिरं परिखाणाञ्च पूरकम् ।
 द्वाराणां चैव भद्रं चित्प्रमेव प्रवेशयेत् ॥
 अभिचारेषु सर्वेषु कर्त्तव्यो द्विशतोदमः ।
 मूलकर्मणि चानासैः क्षत्वास्तं विविधास्तु च ॥
 अक्षीज विक्रयीचैव बीजोत्प्लवस्तयैव च ।
 मर्त्याशमेदकश्चैव विकृतं प्राप्नुयाद्दधम् ॥
 सर्वजगद्वृत्तपापिष्टं हेमकारस्तु पार्थिवः ।
 प्रवर्त्तमानमन्याये क्तेदयेज्जवगः क्षुरैः ॥
 सोताद्रव्यापहरेण शास्त्राणामौषधस्य च ।
 कालमासाद्य कार्यञ्च राजा दंडं प्रकल्पयेत् ॥ २८३

स्वाम्यामात्यौ पुरं राष्ट्रं कोषदंडौ सङ्गृह्यताम् ।
 सप्त प्रहृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते ॥ २८४
 सप्तानां प्रज्ञतानान्तु राज्यसंगासां यथाक्रमम् ।
 पूर्वं पूर्वं गुरुतरं जानीयाद्वासनं महत् ॥
 सप्ताङ्गेष्वेह राज्यस्य विष्टब्धस्य त्रिदंडवत् ।
 अन्योन्यगुणवैशेष्यान् किञ्चिदतिरिच्यते ॥
 तेषु तेषु तु ह्येत्येषु तत्तदङ्गं विशिष्यते ।
 येन यत् साध्यते कार्यं तत्तस्मिन् श्रेष्ठमुच्यते ॥
 चारणोत्साहयोगेन क्रिययैव च कर्मणाम् ।
 स्वशक्तिं परशक्तिञ्च नित्यं विद्वान्महीपतिः ॥
 पीडनानि च सर्वाणि ध्यसनानि तथैव च ।
 आरभेत ततः कार्यं संचिन्त्य गुरुलाघवम् ॥
 आरभेतैव कर्माणि आन्तः आन्तः पुनः पुनः ।
 कर्माण्यारभमाणं हि पुरुषं श्रीर्जिषेवते ॥
 कृतं त्वेताद्युगंचैव ह्यपरं कलिरेव च ।
 राज्ञो वृत्ताणि सर्वाणि राजा हि युगमुच्यते ॥
 कलिः प्रसृतो भवति स जाग्रद्वापरं युगम् ।
 कर्मस्वभ्यः द्युतस्त्रेता विचरंस्तु कृतं युगम् ॥
 इन्द्रस्यार्कस्य वायोश्च यमस्य वरुणस्य च ।
 चन्द्रस्याग्नेः पृथिव्याश्च तेजोवृत्तं वृषश्चरेत् ॥
 वार्षिकांश्चतुरो मासान् यथेन्द्रोऽभिप्रवर्धति ।
 तथाभिवर्धेत् स्वं राष्ट्रं कामैरिन्द्रव्रतं चरन् ॥
 अष्टौ मासान् यथादित्यस्तोयं हरति रश्मिभिः ।
 तथा हरेत् करं राष्ट्राभित्यमर्कव्रतं हि तत् ॥ ३०५

अविश्य सर्वभूतानि यथा चरति मारुतः ।
 तथा चारैः प्रवेष्टव्यं व्रतमेतद्धि मारुतम् ॥ १०६
 यथा यमः प्रियहेथौ प्राप्ते काले नियच्छति ।
 तथा राज्ञा नियन्तव्या प्रजास्तद्धि यमव्रतम् ॥
 बरुणेन यथा पार्श्वैर्वज्र एवाभिदृश्यते ।
 तथा पापाविगृह्णीयाद्व्रतमेतद्धि बारुणम् ॥
 परिपूर्णं यथा चन्द्रं दृष्ट्वा हृष्यन्ति मानवाः ।
 तथा प्रहृतयो यस्मिन् स चान्द्रव्रतिको नृपः ॥
 प्रतापयुक्तस्तेजस्वी नित्यं स्यात् पापकर्मसु ।
 दुष्टसामन्तहिंस्तश्च तदाग्नेयं व्रतं स्मृतम् ॥
 यथा सर्वाणि भूतानि धराधारयते समम् ।
 तथा सर्वाणि भूतानि विभ्रतः पार्थिवं व्रतम् ॥
 एतैरुपायैरण्यैश्च युक्तो नित्यमतन्द्रितः ।
 स्तेनान् राजा निगृह्णीयात् स्वराष्ट्रे परएव च ॥
 परामप्यापदं प्राप्तो ब्राह्मणान्न प्रकोपयेद् ।
 ते ह्येनं कुपिता हन्यः सद्यः सवलवाहनम् ॥
 यैः कृतः सर्वभक्ष्योऽग्निरप्येयश्च महौदधिः ।
 क्षयी चाप्यायितः सोमः को न नश्येत् प्रकोप्य तान् ॥
 लोकानन्यान्सृजेद्यै लोकपालांश्च कोपिताः ।
 देशान् कुर्वुरदेवांश्च कः क्षिण्वंस्तान् सच्चभ्रुयात् ॥
 यानुपाश्रित्य तिष्ठन्ति लोका देवाश्च सर्वदा ।
 ब्रह्म चैव धर्मं येषां को हिंस्यात्तान जिजीविषु ॥
 अविद्वांश्चैव विद्वांश्च ब्राह्मणो दैवतं महत् ।
 प्रणीतश्चाप्रणीतश्च यथान्निर्देवतं महत् ॥ ६१७

अशनेनैव तेजस्वी पावको नैव दुष्यति ।
 हयमानश्च यज्ञेषु भूयएवाभिवर्धते ॥ ११८
 एवं यद्यप्यनिष्टेषु वर्तन्ते सर्वकर्मसु ।
 सर्वथा ब्राह्मणाः पृथ्वाः परमं दैवतं हि तत् ॥
 क्षत्रस्यातिप्रहवस्य ब्राह्मणान् प्रति सर्वशः ।
 ब्रह्मैव सन्नियन्तु स्यात्क्षत्रं हि ब्रह्मसम्भम् ॥
 अङ्गोऽग्निर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम् ।
 तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ॥
 ब्राह्मण क्षत्रम्भोति नाक्षत्रं ब्रह्म वर्धते ।
 ब्रह्म क्षत्रं च सम्युक्तमिह चासुत वर्धते ॥
 दत्त्वा धनन्तु विप्रेभ्यः सर्वादंडसमुत्थितम् ।
 पुत्रे राज्यं समाश्रय्य कुर्वति प्राथम्यं रणे ॥
 इवंचरन् सदासुक्तो राजघर्मेषु पार्थिवः ।
 हितेषु चैव लोकस्य सर्वान् भृत्यान्नि योजयेत् ॥
 एषोऽखिलः कर्मविधिरुक्तो राज्ञः सनातनः ।
 इमं कर्म वधिं विद्यात् क्रमशो वैश्यान्पूद्दयोः ॥
 वैश्यस्तु कृतसंस्कारः कृत्वा दारपरिग्रहम् ।
 वार्त्तायां नित्ययुक्तः स्यात् पशूनांचैव रक्षणे ॥
 प्रजापतिर्हि वैश्याय सृष्ट्वा परिददे पशून् ।
 ब्राह्मणाय च राज्ञे च सर्वाः परिददे प्रजाः ॥
 च च वैश्यस्य कामः स्यान्न रक्षेयं पशूनिति ।
 वैश्ये चेच्छ्रुति नान्येन रक्षितव्याः कथंचन ॥
 अणिमुक्ता प्रवानानां लोहानां तान्तवस्य च ।
 यन्धानांच रसानांच विद्यादर्घ्यबलावलम् ॥ ११९

जीवानामुक्तिविधं स्यात् नेत्रदोष गुणस्य च । १३०

मानयोगं च जानीयात्तत्तायोगां च सूर्यशः ॥

सारासारं च भाष्यानां देशानां च गुणागुणम् ।

लाभालाभं च पयसानां पशूनां परिवर्द्धनम् ॥

गृथानां च भृतिं विद्याद्वाषाञ्च विविधा गृथान् ।

द्रव्याणां स्थानयोगां च क्रयविक्रयमेव च ॥

धर्मेण च द्रव्यहृत्तावतिष्ठेद् यत्र सुत्तमम् ।

दद्याच्च सर्वभूतानामन्नमेव प्रयत्नतः ॥

विप्राणां वेदविदुषां गृहस्थानां वयस्त्रिणांम् ।

शूद्रेष्वेव तु शूद्रस्य धर्मो नैःश्वसः प्रष्टः ॥

शचिस्तृप्तशूद्रेष्वुर्ध्वं दुर्वाग्नश्च दृष्टः ।

ब्राह्मणाद्याश्रयोनित्यसुत्कृष्टं जगति मश्रुते ॥

एषोऽनापदि वर्णानामुक्तः कर्मविधि श्रुतः ।

आपद्यपि हि वस्तेषां क्रमशःस्तत्रिबोधतः ॥ १३१

इति मानवे धनश्रद्धे भृगुप्रोक्तायां

संहितायामष्टमोऽध्यायः ॥ ७

दशमीऽध्यायः ।

अधीयीरंस्त्रयोवर्णाः स्वकर्मस्था द्विजातवः ।

प्रब्रूयाद्ब्राह्मणस्त्रेषां नेतरावित निश्चतः ॥ १

सर्वेषां ब्राह्मणो विद्याहन्तृपायान् वधाविधि ।

वैदेष्टात् प्रकृतिश्रैष्ठ्यात् नियमस्य च धारणात् ॥ २

वैशेष्यात् प्रकृतिश्चैव ग्रात् नियमस्य च धारणात् ।
 संस्कारश्च विशेषाच्च वर्णानां ब्राह्मणः प्रभुः ॥ १
 ब्राह्मणः क्षत्रियो वैश्यस्त्रयोवर्णा द्विजातयः ।
 चतुर्थं एकजातिस्तु शूद्रो नास्ति तु पंचमः ॥ ४
 सर्ववर्णेषु तुल्यासु पत्नीश्च तयोनिषु ।
 आनुलोम्येन सम्भूता जाताश्चेत्यास्त एव ते ॥ ५
 स्त्रियनन्तरजन्तासु द्विजैरुत्पादितान् सुतान् ।
 सहशानेव तानाहुर्मर्त्यदोषविगर्हितान् ॥ ६
 अनन्तरासु जन्तानां विधिरेव समास्तनः ।
 द्वेयकान्तरासु जन्तानां चर्म्यं विद्यादिमं विधिम् ॥ ७
 ब्राह्मणा वैश्यकन्यायामम्बहोनाम जायते ।
 निषादः शूद्रकन्यायां चः पारश्व च्यते ॥ ८
 क्षत्रियाश्च शूद्रकन्यायां क्षुराचारविहारवान् ।
 क्षत्रशूद्रवपुर्जन्तुरुक्षोनाम प्रजायते ॥ ९
 विप्रस्य त्रिषु वर्णेषु नृपतेर्वर्णयोर्द्वयोः ।
 वैश्यस्य वर्णं चैकस्मिन् षडेतेऽपसदाः स्मृता ॥ १०
 क्षत्रियादिप्रकन्यायां सुतो भवति जातितः ।
 वैश्यान्मागधवैदेहौ राजविप्राङ्गनासुतौ ॥ ११
 शूद्रादायोगवः क्षत्ता चाण्डालश्च धर्मो नृणाम् ।
 वैश्यराजन्यविप्रासु जायन्ते वर्णसङ्कराः ॥ १२
 एकान्तरे त्वानुलोम्यादम्बहोत्री यथा स्मृतौ ।
 क्षत्रवैदेहकौ तद्वं प्रातिलोम्येऽपि जन्मनि ॥ १३
 पुत्रा येऽनन्तरस्त्रीजाः क्रमेणोक्ता द्विजन्मनाम् ।
 तानन्तरमात्रस्तु मातृदोषात् प्रचक्षतु ॥ १४

ब्राह्मणादुग्रकन्यायामावृतोनाम जायते ।
 आभीरोऽम्बष्ठकन्यायामायोगव्यान्तु धिम्बणः ॥ १५
 आयोगवच्च क्षत्रा च चंडालश्चाधमो वृणाम् ।
 प्रातिलोम्येन जायन्ते शूद्रादपसदास्त्रयः ॥ १६
 वैश्यान्मागधवैदेहौ क्षत्रियात् सत एव तु ।
 प्रतीपमेते जायन्तेऽपरेऽप्यसदास्त्रयः ॥ १७
 जातोनिषादाच्छूद्रायां जात्या भवति पुकसः ।
 शूद्राज्जातो निषाद्यान्तु स वै कुकुटकः स्मृतः ॥ १८
 क्षत्तुर्जातस्तथोग्रायां श्वपाक इति कीर्त्यते ।
 वैदेहकेन त्वम्बष्ठामुत्पन्नो वेणु उच्यते ॥ १९
 द्विजातयः सवर्णासु जनयन्त्यव्रतांस्तु चान् ।
 तान् सावित्रो परिभ्रष्टान् ब्राह्म्या इति विनिर्दिशेत् ॥ २०
 ब्राह्मणात् जायते विप्रात् पापात्मा भूजकण्टकः ।
 चावन्त्यवाटधानौ च पुष्पधः श्वैखण्ड एव च ॥ २१
 भक्षोमल्लश्च राजन्यात् ब्राह्म्यान्निष्किविरेव च ।
 नटश्च करणश्चैव खसो ब्रविड एव च ॥ २२
 वैश्यान्तु जायते ब्राह्म्यात् सुधन्वाचार्य एव च ।
 काश्यपश्च विजन्मा च मैत्रः स्वात्मित एव च ॥ २३
 व्यभिचारेण वर्णाणामवेद्यावेदनेन च ।
 स्वकर्मणां च त्यागेन जायन्ते वर्णसङ्कराः ॥ २४
 सङ्कीर्णयोनि यो ये तु प्रतिलोमानुलोमजाः ।
 अन्योन्यव्यतिषक्ताश्च तान् प्रवक्ष्याम्यशेषतः ॥ २५
 सुतो वैदेहकश्चैव चंडालश्च नराधमः ।
 मागधः क्षत्तुर्जातिश्च तथायोगव एव च ॥ २६

एते च सृष्ट्यान् वर्णान् जनयन्ति स्वयोनिषु ।
 मातृजात्यां प्रसूयन्ते प्रवरास्तु च वोनिषु ॥ २७
 यथा त्रयाणां वर्णानां द्वयोरात्म य जायते ।
 आनन्तर्यात् स्वयोन्यान् तु तथा वाद्येऽपि क्रमात् ॥ २८
 ते चापि दाह्यान् सुवह्मंस्ततोऽप्यधिकदूषितान् ।
 परस्पर य दादेषु जनयन्ति विगर्हितान् ॥ २९
 यथैव शूद्रो ब्राह्मण्यां वाद्यं जन्तुं प्रसूयते ।
 तथा वाद्यतरं वाद्यचातुर्वर्ण्यं प्रसूयते ॥ ३०
 अतिकूलं वर्त्तमाना वाद्या वाद्यतरान् पुनः ।
 हीना हीनान् प्रसूयन्ते वर्णान् पञ्चदशैव तु ॥ ३१
 प्रसाधनोपचारश्चमदासं दासजीवनम् ।
 सैरिन्धिं वागुरावृत्तिं सूते दस्तुरयोगवे ॥ ३२
 भैतेयकस्तु वैदेहो माधूकं सम्प्रसूयते ।
 जन् प्रशंसत्यजस्रं यो घण्टाताडोऽरुणोदये ॥ ३३
 निषादो मार्गवं सूते दाशं नौकर्णजीविनम् ।
 कैवर्त्तमिति यं प्राङ्गुरार्यावर्त्तनिवासिनः ॥ ३४
 श्वतवस्त्रभृत्सु नारीषु गर्हितान्नाशनास्तु च ।
 भवन्त्यायोवीक्ष्येते क्षातिहीनाः पृथक् त्रयः ॥ ३५
 कारवरनिषादात्तु चर्मकार प्रसूयते ।
 वैदेहिकादनुभ्रमेदौ वहिर्ग्राम प्रतिश्रयो ॥ ३६
 चंडालात् पाण्डुसोपाकस्त्वक्सारव्यवहारवान् ।
 आ चंडिकोनिषादेन वैदेह्यामेव जायते ॥ ३७
 चंडालेन तु सोपाको मुलव्यसनवृत्तिमान् ।
 पुक्ल आं जायते पापः सदा सज्जनगर्हितः ॥ ३८

निषादनीं तु चण्डालात् पुत्रमन्वावसाविनम् ।
 श्मशानगोचरं सृते वाङ्मानामपि गर्हितम् ॥ ३८
 सङ्करे जातयस्त्रेताः पितृमातृप्रदर्शिताः ।
 प्रच्छन्ना वा प्रकाशा वा वेदितव्याः स्वकर्मभिः ॥ ४०
 सजातिजानन्तरजाः षट् सूता द्विजधर्मिणः ।
 शूद्राणाम्नु सधर्माणः सर्वेऽपध्वंसजाः स्मृताः ॥ ४१
 तपोबीजप्रभावैस्तु ते गच्छन्ति युगे युगे ।
 उत्कर्षश्चापकर्षश्च मनुष्येष्विह जन्मतः ॥ ४२
 शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः ।
 ह्यश्वत्वं गता लोके ब्राह्मणादर्शनेन च ॥ ४३
 पोण्ड्रकाक्षौड्रद्विडाः काम्बोजा जवनाः शकाः ।
 पारदापङ्गवाक्षीनाः किराता हरदाः खशाः ॥ ४४
 मुखवाहरूपजानां या लोके जातयोवहिः ।
 ज्ञेयश्च वाचस्वार्थवाचः सर्वे ते हस्यवः स्मृता ॥ ४५
 ये द्विजानामपसदा ये चापध्वंसजाः स्मृताः ।
 ते निन्दितैर्वर्त्तयेद्ब्रह्मिजानामिव कर्मभिः ॥ ४६
 सूतानामश्वसारथ्यमश्वठानां चिकित्सितम् ।
 वैदेहकानां चीकार्थं मागधानां वणिक्पथः ॥ ४७
 मत्तघातो निषादानां त्वष्टिस्वायोगवस्य च ।
 मेहाश्रुशुभ्रमङ्गनामारथ्यप्रशस्तिंसनम् ॥ ४८
 क्षत्रप्रपुत्रसामान्तु विलीकोवधमन्ववम् ।
 धिग्वणानां चर्मवर्णं वेणानां भांडवाद्भवम् ॥ ४९
 चैत्रद्रुमश्मशानेषु शैलेषूपवनेषु च ।
 वसिष्ठेते विज्ञाना वत्सयन्तः स्वकर्मभिः ॥ ५०

चंडालश्चपचानान्तु बहिर्ग्रीमात् प्रतिश्रवः ।
 अपपत्वाश्च कर्त्तव्या धनमेवां श्रगर्हभम् ॥ ५१
 वासांसि मृतचेलानि भिन्नभांडेषु भोजनम् ।
 कार्णायसमलङ्कारः परिव्रज्या च नित्यशः ॥ ५२
 न तैः समयमन्विच्छेत् पुरुषो धर्ममाचरन् ।
 व्यवहारो मिथस्तेषां विवाहः सहृदयैः सह ॥ ५३
 अन्नमेवां पराधीनं देवं श्लाघितभाजने ।
 रात्रौ न विचरेदुक्ते ग्रामेषु नगरेषु च ॥ ५४
 दिवा चरेद्गुः कार्यार्थं चिह्निता राजशासनैः ॥
 अवाग्धवं शवं चैव निर्हरेद्युरिति स्थितिः ॥ ५५
 बध्नांश्च हन्तुः सततं यथाशास्त्रं नृपाश्रया ।
 बध्न्वासांसि गृह्णीतुः शय्यान्वाभरणानि च ॥ ५६
 वर्णापेतमविज्ञातं नरं कलुषयोनिजम् ।
 आर्यरूपमिवानार्यं कर्मभिः स्वैर्विभावयेत् ॥ ५७
 अनार्यता निष्ठुरता क्रूरता निष्क्रियत्वता ।
 पुरुषं शृण्वत्यन्तीह लोके कलुषयोनिजम् ॥ ५८
 पितॄं वा भजते शीलं मातुर्वोभयमेव वा ।
 न कथनंचन दुर्यानिः प्रकृतिं स्वां नियच्छति ॥ ५९
 कुले मुखेऽपि जातस्य यस्य स्यादुयोनिस्वरुः ।
 संश्रयत्येव तच्छीलं नरोऽल्पमपि वा बहु ॥ ६०
 यत्र त्वेते परिध्वंसं जायन्ते वर्णदूषकाः ।
 राष्ट्रिकैः सह तद्राष्ट्रं क्षिप्रमेव विनश्यति ॥ ६१
 ब्राह्मणार्थं गवार्थं वा देहत्यागोऽनुपस्कृतः ।
 जीवाकलय्युपपन्नौ च बाह्यानां सिद्धिकारणम् ॥ ६२

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
 एतं सामासिकं धर्मं चातुर्वर्ण्योऽब्रवीन्मनुः ॥ ६३
 शूद्रायां ब्राह्मणाज्जातः अथवा चेत् प्रजायते ।
 अथवा यान् अतसीं जातिं गच्छत्यासप्तमादयुगात् ॥ ६४
 शूद्रो ब्राह्मणतामेति ब्राह्मणश्चेति शूद्रताम् ।
 क्षत्रियाज्जातमेव तु विद्याद्वैश्यान्तथैव च ॥ ६५
 अनाथ्यायां समुत्पन्नो ब्राह्मणात्, वहिष्कृत्या ।
 ब्राह्मण्यमप्यनार्थ्यात्, अथैव क्वेति चेद्भवेत् ॥ ६६
 जातो नार्थ्यामनार्थ्यायामार्थादार्थ्यो भवेद्गणैः ।
 जातोऽप्यनार्थादार्थायामनार्थ्य इति निश्चयः ॥ ६७
 ब्राह्मण्यसंस्कारार्थाविति धर्मोऽप्यवस्थितः ।
 वैगुण्याज्जन्मनः पूर्वं उत्तरः प्रतिलोमतः ॥ ६८
 सुवीजं वैव सुक्षेत्रे जातं सम्पद्यते यथा ।
 तथार्थाज्जात आर्थ्यायां सर्वं संस्कारमर्हति ॥ ६९
 बीजमेके प्रशंसन्ति क्षेत्रमन्ये मनीषिणः ।
 बीजक्षेत्रे तथैवान्ये तत्रेयस्तु व्यवस्थितिः ॥ ७०
 अक्षेत्रे बीजमुत्सृष्टमन्तरैव विवक्ष्यति ।
 अवीजकमपि क्षेत्रं केवलं खण्डिलं भवेत् ॥ ७१
 यस्माद्बीजप्रभावेण तिर्यग्गजा ऋषयोऽभवन् ।
 पृजिताश्च प्रशस्ताश्च तस्माद्बीजं प्रशस्यते ॥ ७२
 अनार्थ्यमार्थ्यकर्माण्यमार्थ्यं चानार्थ्यकर्मिणम् ।
 कम्प्राधार्या ब्रवीद्वाता न समौ नासमाविति ॥ ७३
 ब्राह्मणा ब्राह्मणो निष्ठा ये स्वकर्मस्य व्यवस्थिताः ।
 ते सम्यगुपजीवेयुः षट् कर्माणि यथाक्रमम् ॥ ७४

आध्यापनमध्ययनं यजनं याजनस्तथा ।
 दानं प्रतिग्रहश्चैव षट् कर्माण्यग्रजन्मनः ॥ ७५
 यस्यान्तु कर्मणामस्य त्रीणि कर्माणि जीविका ।
 याजनध्यापने चैव विशुद्धाच्च प्रतिग्रहः ॥ ७६
 त्रयो धर्मा निवर्तन्ते ब्राह्मणात् क्षत्रियं प्रति ।
 आध्यापनं याजनं च तृतीयञ्च प्रतिग्रहः ॥ ७७
 वैश्यं प्रति तथैवैते निवर्त्तरन्ति स्थितिः ।
 न तौ प्रति हि तान् धर्मान्ममुराह प्रजापतिः ॥ ७८
 शूद्रास्तथैव क्षत्रस्य वणिक् पशुकृषिर्विशः ।
 आजीवनाय धर्मस्तु दातमध्ययनं यजिः ॥ ७९
 वेदाभ्यासो ब्राह्मणस्य क्षत्रियस्य च रक्षणम् ।
 वार्त्ता कर्मव वैश्यस्य विशिष्टानि स्वकर्मसु ॥ ८०
 अजीवंस्तु यथोक्तेन ब्राह्मणः स्वेन कर्मणा ।
 जीवेत् क्षत्रियधर्मेण स क्षत्रिय प्रत्यनन्तरः ॥ ८१
 उभाभ्यामप्यजीवंस्तु कथं स्यादिति चेद्वेत् ।
 क्षत्रिगोरक्षमास्थाय जीवेद्वैश्यस्य जीविकाम् ॥ ८२
 वैश्यदृष्ट्यापि जीवंस्तु ब्राह्मणः क्षत्रियोऽपि वा ।
 हिंसाप्रायां पराधीनां क्षत्रियद्वारेण वर्जयेत् ॥ ८३
 क्षत्रिं साध्विति मन्यन्ते सा दक्षिः सद्विगर्हिता ।
 भूमिं भूमिश्रवाञ्चैव हन्ति काष्ठमयोमुखम् ॥ ८४
 दूदन्तु वृत्तिवैकल्यात्त्यजतो धर्मनैपुण्यम् ।
 त्रिद्वयस्यमुहूर्तोदारं विक्रेयं विस्तवहनम् ॥ ८५
 सर्वान् शानपादित्वा कृताञ्च तिस्रैः सह ।
 अश्वमोक्षवणञ्चैव पशवो ये च मातृषाः ॥ ८६

सर्वेषु तान्त्रवं रक्तं श्यामलोमाविकानि च ।
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 अपः शृङ्गं विषं मांसं सोमं गन्धाश्च सर्वशः ।
 क्षीरं क्षौद्रं दधि घृतं तैलं मधु गुडं कुशान् ॥ ८८
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 मयं नीलिं च लाक्षाश्च सर्वाश्चैकशफांस्तथा ॥ ८९
 कामसुतपाद्य कृष्णान्तु स्वयमेव कृषीबलः ।
 विक्रीणीत तिलान् शुद्धान् धर्मार्थमधिरस्थितान् ॥ ९०
 भोजनाभ्यञ्जनाक्षानाह्वयदन्यत् कुरुते तिलैः ।
 क्षमिभूतः श्रविष्ठावां पितृभिः सह मज्जति ॥ ९१
 सद्यः पतति मांसेन लाक्षया लवणेन च ।
 त्रयहेण शूद्रीभवति ब्राह्मणः क्षौरविक्रयात् ॥ ९२
 दूतरेषान्तु पण्ड्यानां विक्रयादिह कामतः ।
 ब्राह्मणः सप्तरात्रेषु वैश्यभावं निश्चकति ॥ ९३
 रसा रसैर्हि मातव्या नत्वेव लवणं रसेः ।
 कृताहं चाकृताच्चेन तिला धान्येन तत्सुमाः ॥ ९४
 जीवेद्देतेन राजन्यः सर्वेणाप्यनयं गतः ।
 नत्वेवं व्यावसीं वृत्तिमभिमन्येत कर्हिचित् ॥ ९५
 यो लोभादधमो जात्या जीवेदुत्कृष्टकर्मभिः ।
 तं राजा निर्धनं कृत्वा क्षिप्रमेव प्रवासयेत् ॥ ९६
 वरं स्वधर्मो विगुणो न पारक्यः स्वनुष्ठितः ।
 परधर्मेण जीवन् हि सद्यः पतति जातितः ॥ ९७
 वैश्योऽजीवन् सधर्मेण शूद्रवृत्त्यापि वर्त्तयेत् ।
 अनाचरसकार्याणि निवर्त्तत च शक्तिमान् ॥ ९८

अथक्तुं वंस्तु शुश्रूषांशूद्रः कर्तुं द्विजमनान् ।
 पुत्रदारात्थवं प्राप्तोजीवेत् कारुककर्मभिः ॥ ८८
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 तानि कारुककर्मणि शिल्पानि विविधानि च ॥ १००
 वैश्यवृत्तिमनातिष्ठन् ब्राह्मणः स्वे पथि स्थितः ।
 अवृत्तिकर्षितः सीदन्निमं धर्मं समाचरेत् ॥ १०१
 सर्वतः प्रतिगृह्णीयाद्वाह्यणस्त्वनयं गतः ।
 पवित्रं दुष्यतीत्येतत् धर्मतोमोपपद्यते ॥ १०२
 नाध्यापनादयाजनाद्वा गर्हितोऽपि प्रतिग्रहात् ।
 दोषोऽभवति विप्राणां ज्वलनाम्बु समाहि ते ॥ १०३
 जीवितात्थयमापन्नो योऽकमस्ति यतस्ततः ।
 आकाशमिव पङ्केन न स पापेन लिप्यते ॥ १०४
 अजीगर्तः सुतं हन्तुमुपासपद्वुसुक्षिप्तः ।
 न चालिप्यत पापेन क्षुत्प्रतीकारमाचरन् ॥ १०५
 श्रमांसमिच्छन्नात्तोऽक्षुं धर्माधर्मविचक्षणः ।
 प्राण्यानां परिरक्षार्थं वामदेवो न लिप्तवान् ॥ १०६
 भरद्वाजः क्षुधात्तस्तु सपुत्रो विजने वने ।
 बह्वीर्णाः प्रतिजग्राह वृधोऽस्तस्थोमहातपाः ॥ १०७
 क्षुधात्तश्चात्तुमभ्यामादिश्यामित्तः श्रजाघनौम् ।
 चण्डालहस्तादादाय धर्माधर्मविचक्षणः ॥ १०८
 प्रतिग्रहादयाजनाद्वा तथैवाध्यापनादपि ।
 प्रतिग्रहः प्रत्यवरः प्रेत्य विप्रस्य गर्हितः ॥ १०९
 याजनाध्यापने नित्यं क्रियेते संस्कृतात्मनाम् ।
 प्रतिग्रहस्तु क्रियते शूद्रादप्यन्वजन्मनः ॥ ११०

अथ होमैरपैत्येनो याजनाध्यायनः स्तुतम् ।
 प्रतिग्रहनिमित्तन्तु त्यागेन तपसैव च ॥ १११
 शिलोऽथ मध्याह्नीत विमोऽजीयन् वतस्ततः ।
 प्रतिग्रहाच्छिद्यः श्रेयांसस्ततोऽप्युच्चः प्रवक्ष्यते ॥ ११२
 सीदद्भिः कुप्यमिच्छद्भिर्धनं वा वृषिवीथयः ।
 याच्यः स्यात् स्नातकैर्विप्रैरदित्संस्वागमर्हति ॥ ११३
 अस्तुतं च स्तुतात् क्षेत्रादौ रजःविक्रमेव च ।
 हिरण्यं धान्यमन्नञ्च पूर्वं पूर्वमदोषवत् ॥ ११४
 सप्त विज्ञागमः धर्म्या दातोऽस्त्राभः क्रयोजयः ।
 अयोगः कर्मयोगश्च सत्प्रतिग्रह एव च ॥ ११५
 विद्या शिल्पं भूतिः सेवा गोरक्ष्यं विषयिः क्षपिः ।
 श्रुतिभेदं कुसीदं च दश जीवनहेतवः ॥ ११६
 ब्राह्मणः क्षत्रियोवापि वृद्धिं नैव प्रयोजयेत् ।
 कामन्तु खलु धर्मार्थं दद्यात् पायीयसेऽल्पिकरम् ॥ ११७
 चतुर्थमाददन्नोऽपि क्षत्रियो भगममापदि ।
 प्रजारक्षन् परं शक्त्या किल्बिषात् प्रतिमुच्यते ॥ ११८
 स्वधर्मो विजयस्तस्य नाहवे स्यात् परासुखः ।
 शस्त्रेण वैश्यावक्षित्वा धर्म्यमाहुरयेद्वणिम् ॥ ११९
 धान्येऽष्टमं विद्यां शुल्कं विंशं कार्पापण्यवरम् ।
 कर्मोपकरणः शूद्राः कारवः क्षिप्रिनस्तथा ॥ १२०
 शूद्रस्तु वृत्तिमरकहेतुं क्षत्रमाराधयेद्वयदि ।
 धनिनं वाप्युपाराध्य वैश्यं शूद्रो जिजीविषेत् ॥ १२१
 स्वर्गार्थं भुवार्थं वा विप्रानाराधयेत्तु सः ।

आत-ब्राह्मणचन्द्रस्य सा ज्ञान्य सतसत्त्वता ॥ १२२
 विप्रसिद्धैव श्रुदस्य विधिष्टे कर्म कीर्त्तते ।
 वदतोऽर्थाच्च कुर्वते तद्वत्त्वस्य निष्कलम् ॥ १२३
 प्रकल्पया तस्य तैर्दृष्टिः स्वकुटुम्बाद् वयाहृतः ।
 शक्तिं चावेक्ष्य दास्यं च भूतानां च परिग्रहम् ॥ १२४
 शिष्टिष्टममं दातव्यं जीर्णैर्नि वसनानि च ।
 पुलाकाश्चैव धान्यानां जीर्णाश्चैव परिच्छेदाः ॥ १२५
 न श्रुदे पातकं किंचिच्च च संस्कारमर्हति ।
 नास्त्राधिकारो धर्मोऽस्ति न धर्मात् प्रतिषेधनम् ॥ १२६
 धर्मेष्वस्तु धर्मज्ञाः सतां वृत्तिमनुष्ठिताः ।
 अन्ववर्जं न दूषयन्ति प्रशंसां प्राप्नुवन्ति च ॥ १२७
 यथा यथा हि सहृत्तमगतिष्ठत्यनसूचकः ।
 तथा तथैव चासुं च लोकं प्राप्नोत्यनिन्दितः ॥ १२८
 अन्तेनापि हि श्रूय न कार्याधनसंचयः ।
 श्रुदोर्हि धनमासाद्य ब्राह्मणानिव वाधते ॥ १२९
 एतेचतुर्थे वयस्येनामापदमार्गः प्रकीर्त्तिताः ।
 यान् सम्यगनुतिष्ठन्तो व्रजन्ति परमां गतिम् ॥ १३०
 एषधर्मविधिः सत्त्वचातुर्वर्ण्यस्य कीर्त्तितः ।
 अतः परं प्रवक्ष्यामि प्रायश्चित्तविधिं शुभम् ॥ १३१

इति मानवे धर्माशास्त्रे भृगुप्रोक्तायां
 संहिताया द्वाविंशोऽध्यायः ॥ १०

एकादशोऽध्यायः ।

शान्तानिर्गन्धं वक्ष्यमाणमध्वरं सर्ववेदसम् ।
 गुर्वर्घं पितृमात्रघ्नं स्वाध्यायार्थ्युपतापिनः ॥ १
 कवेतान् जानकान् विद्याप्राज्ञान् धर्मभिष्टुक्तान् ।
 निःस्त्रेभ्यो देवमेतेभ्यो दानं विद्याविप्रेषतः ॥ २
 एतेभ्यो हि द्विजान्मृगभ्यो देवमन्नं सदृच्छिष्यम् ।
 इतरेभ्यो बहिर्वेदि कृतान्नं देवमुच्यते ॥ ३
 सर्वरत्नानि राजा तु कथार्हं प्रतिपादयेत् ।
 ब्राह्मणान् वेदविदुषो यज्ञार्थं चैव हस्तिप्राम् ॥ ४
 क्षतदारोऽपरान् दारान् भिक्षित्वा योऽधिगच्छति ।
 रतिमार्त्तं फलं तच्च ब्रह्मदातुस्तु सन्ततिः ॥ ५
 घनानि तु कथा शक्ति विप्रेषु प्रतिपादयेत् ।
 वेदवितृषु विविक्तेषु प्रेक्ष्य स्वर्गं समश्नुते ॥ ६
 यस्य त्रैवार्षिकं भक्तं पर्याप्तं भृत्यवृत्तये ।
 अधिकां वापि विधेयं स सोमं पातुमर्हति ॥ ७
 अतः स्वस्तीवसि द्वये वः सोमं पिबति द्विजः ।
 स पीतसोमपूर्वोऽपि न तस्य श्रोति तत्फलम् ॥ ८
 यज्ञः परजने दाता स्वजने दुःखजीविनि ।
 मध्यायातो विद्याखादः स धर्मप्रतिवपकः ॥ ९
 श्रुत्यानामुपरोधेन यत् करोत्यौर्ध्वदेहिकम् ।
 तत्प्रवत्यसुखोदकं जीवतश्च्यवतश्च ॥ १०

यज्ञचेत् प्रतिरुद्धः स्यादेकेनाङ्गेन यज्वनः ।
 ब्राह्मणस्य विप्रिवेण धार्मिके सति राखनि ॥ ११
 वो वैश्यः स्याद्बहुपशुर्हीनः क्षत्रसोमपः ।
 कुटुम्बात्तस्य तद्व्यमाहरेद्वयज्ञसिद्धये ॥ १२
 आहरेत्त्रीणि वा द्वे वा कामं शुद्रस्य वैश्वनः ।
 न हि शुद्रस्य यज्ञेषु कचिदस्ति परिस्रहः ॥ १३
 वोऽनाहिताग्निः शतगुरयज्वा च सहस्रगुः ।
 नयोरपि कुटुम्बाभ्यामाहरेदविचारयन् ॥ १४
 आदाननित्याचादाह्वराहरेदप्रयच्छतः ।
 मया यशोऽस्य प्रयते धर्मस्यैव प्रवर्धते ॥ १५
 तत्रैव सप्तमे भक्ते भक्तानि षडनग्रता ।
 अण्वस्तनविधानेन हर्त्तव्यं हीनकर्मणः ॥ १६
 खलात् चोत्तादगाराद्वा यतोवाप्युपसभ्यते ।
 आस्थातव्यं तु तत्तस्मै दृच्छते यदि दृच्छति ॥ १७
 ब्राह्मणस्य न हर्त्तव्यं क्षत्रियेण कदाचन ।
 इत्यनिष्क्रियकोस्तु स्वमजीवन् हर्त्तुमर्हति ॥ १८
 वोऽसाधुभ्योऽर्थमादाय साधुभ्यः संप्रवच्छति ।
 स स्तत्रा प्रवमात्मनं सन्तारयति तावुभौ ॥ १९
 यद्वनं यज्ञशीलानां देवस्य तद्विदुर्बुधाः ।
 अयज्वनमनु यद्विज्ञमाक्षुरस्य ननुच्यते ॥ २०
 न तस्मिन् धारयेदण्डं धार्मिकः शयिवीपतिः ।
 क्षत्रियश्च हि बालिशाद्ब्राह्मणः सीदति बुधा ॥ २१
 तस्य भृत्यजनं ज्ञात्वा स्वकुटुम्बाग्न्यहीयति ।
 चतुशीले च विज्ञायेदस्ति धर्मा प्रकाशयेत् ॥ २२

कल्पवित्वाऽस्य दृष्टिं च रक्षोदेवं समन्ततः ।
 राजा हि धर्मवद्भागं तस्मात् प्राप्नोति रक्षितात् ॥ २३.
 न यज्ञार्थं धनं शूद्रादिप्रोभिजोत कर्हिचित् ।
 यजमानो हि भिक्षित्वा चाण्डालः प्रेत्य जायते ॥ २४.
 न यज्ञार्थमर्थं भिक्षित्वा यो न सर्वं प्रयच्छति ।
 स याति भासतां विप्रः काकतां वा शतं समाः ॥ २५.
 देवस्य ब्राह्मणस्य वा लोभेनोपदिनस्य यः ।
 स पापात्मा परे लोके गृध्रोच्छृष्टेन जीवति ॥ २६.
 दृष्टिं वैश्वानरो नित्यं निर्वपेदब्दपर्यये ।
 कल्हतानां पशुसोमानां निष्कृत्यर्थमसम्भवे ॥ २७.
 आपत्कल्पेन यो धर्मं कुरुतेऽनापदि द्विजः ।
 स प्राप्नोति फलं तस्य परमेति विचारितम् ॥ २८.
 विश्वे च देवैः साध्ये च ब्राह्मणे च महर्षिभिः ।
 आपत्सु मरणाङ्गीतैर्विधेः प्रतिनिधिः हतः ॥ २९.
 प्रभुः प्रथमकल्पस्य योऽनुकल्पेन वर्तते ।
 न साम्परायितं तस्य दुर्मतेर्विद्यते फलम् ॥ ३०.
 न ब्राह्मणो विद्वेत किञ्चिद्वाजनि धर्मविद् ।
 स्ववीर्य्यैव तान् शिष्यान्मानवानपकारिणः ॥ ३१.
 स्ववीर्याद्वाजवीर्याच्च स्ववीर्य्यं बलवत्तरम् ।
 तस्मात् स्वेनैव वीर्य्येण विगृह्णीयादरीन् द्विजः ॥ ३२.
 श्रुतीग्यवर्गैरसीः कुर्यादित्यविचारयन् ।
 वाक्शस्त्रं वै ब्राह्मणस्य तेन हन्यादरीन् द्विजः ॥ ३३.
 क्षत्रिवीबाहुवीर्य्येण तदेहापदमात्मनः ।
 चनेन वैश्वानूक्षौ तु जपहोमैर्हिजोत्तमः ॥ ३४.

विष्णोः शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ।
 तस्मै नमः शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ १५
 न वे कथा न युवतीर्नामविद्योः शक्तिः ।
 शोभा शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ १६
 नरके हि पतन्त्येते पुत्रतः न च तस्य तत् ।
 नमोऽस्ते तान्मनुजानो शोभा शक्तिः शक्तिः ॥ १७
 शान्तापत्न्यमदृष्टान्मनुजानां शक्तिः शक्तिः ।
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ १८
 पुत्रान्मनुजानां शक्तिः शक्तिः शक्तिः शक्तिः ।
 न तस्य शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ १९
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ २०
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ २१
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ २२
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ २३
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ २४
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ २५
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ २६
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ २७
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ २८
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ २९
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ ३०
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ ३१
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ ३२
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ ३३
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ ३४
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ ३५
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ ३६
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ ३७
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ ३८
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ ३९
 शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः ॥ ४०

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 सुवर्षचौरः कौमर्यं दुराग्रः प्रावदन्तताम् ।
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 अपातोकरणं स्त्रेयमसत्यस्य च भाषणम् ॥ ७०

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 जपेद्वा नियताहारस्त्रिवेदे वेदस्य संहिताम् ॥ ७८
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 आश्रमे दृक्षमूले वा गोब्राह्मणहिते रतः ॥ ७९
 ब्राह्मणार्थं गवार्थं वा सद्यः प्राणान् परित्यजन् ।
 मुच्यते ब्रह्महत्याया गोप्ता गोब्राह्मणस्य च ॥ ८०
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 स्वमेजोऽवद्यवसातो हवमेधे विमुच्यते ॥ ८३
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 प्रमाण्यैव लोकस्य ब्रह्मात्मैव हि कारणम् ॥ ८५
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 सां तेषां पावनाय व्यात् पवित्रं विदुषां हि वाक् ॥ ८६
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 राजन्यवैश्यौ चेजानावात्मेयीमेव च स्त्रियम् ॥ ८८
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 अथकृत्य च निःशेषं कृत्वा च स्त्रीकुलवधम् ॥ ८९
 इयं विशुद्धिरुक्ता प्रमाथ्याकामतोद्विजम् ।
 कामतो ब्राह्मणवधे निष्कृतिर्न विधीयते ॥ ९०
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 पयोप्लुतं वा मरुत्तग्रीवस्तद्रसमेव वा ॥ ९२
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 कुरायानापशुस्यर्थं तालावासा जटी ध्वजौ ॥ ९३
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गोडी पैटी च माथी च विन्नेवा त्रिविधा सुरा ।
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 अतर्ज्जुं प्रवक्ष्यामि सुवर्णस्तेवनिष्कृतिम् ॥ ८९
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 चीरवासा द्विजोऽरव्ये चरेद्ब्रह्मचर्योव्रतम् ॥ ९२
 एतेर्व्रतैरपोहेत पापं स्तेवकृतं द्विजैः ।
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 अतिक्रमं व्रतस्याहुर्धर्मज्ञा ब्रह्मवादिनः ॥ १२१
 मारुतं पुरुहूतं च गुरुं पावकमेव च ।
 चतुरो व्रतिनोऽभ्येति ब्राह्मं तेजोऽवकीर्णिनः ॥ १२२
 एतस्मिन्नेनसि प्राप्ते वसित्वा गर्दभाजिनम् ।
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 अक्षामतस्तु राजन्यं विनिपात्य द्विजोत्तमः ।
 वृषभैकसहस्रा गा दद्यात् सुचरितव्रतः ॥ १२८
 ब्राह्मं चरेद्वा नियतो जटी ब्रह्महृणोवतम् ।
 वसन् दूरतदे ग्रामाद्दक्षमूलनिकेतनः ॥ १२९
 एतदेव चरेद्दण्डं प्रायश्चित्तं द्विजोत्तमः ।
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एतदेव व्रतं कृत्वा वस्त्राद्यान् शुद्धा चरेत् ।
 वृषभैकादशा वापि दद्याद्विप्राय गाः सिताः ॥ १२९
 मार्जारगण्डूषी इत्या चार्घ्यं मंडूकमेव च ।
 श्वगोधोलूककाकांच शूद्रहत्याव्रतं चरेत् ॥ १३०
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 उपसृजेत् सवन्धां वा सूक्तं वाऽद्वैतं जपेत् ॥ १३१
 अश्वं कार्यावसीं दद्यात् सर्पं इत्या द्विजोत्तमः ।
 पलाशभारकं वण्डे सैखकंचैकमापकम् ॥ १३२
 हृतकुशं वराहं तु तिलद्रोणं तु तित्तिरौ ।
 शूके द्विहायनं वत्सं कौशं इत्या त्रिहायणम् ॥ १३३
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 वासोदद्याद्ययं इत्या यंचनीलान् वृषान् गजम् ।
 अजमेधावनङ्गाहं खरं इत्यैकहायनम् ॥ १३५
 कम्पादांस्तु मृगान् इत्या घेसु दद्यात् पयस्विनीम् ।
 अक्रम्यादान् वत्सतरीमुष्ट्रं इत्या तु कृष्णकम् ॥ १३६
 जीनकासु कवस्तावीन् पृथग्दद्याद्विशुद्धये ।
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 दानेन बधनिर्णयं सर्पादीनामशक्तु वन् ।
 एकैकश्चरेत् कृच्छ्रं द्विजः पापापमुत्तये ॥ १३८
 अश्विमतान् मृत्वा नां सहस्रं प्रमापये ।
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 गुल्मवल्लीलतानां च पुष्पितानां च गीरुधाम् ॥ १४३
 अन्नाद्यजानां सन्धानां रज्जुजानां च सर्वशः ।
 फलपुष्पोद्भवानां च घृतप्राशोविशोधनम् ॥ १४४
 कृष्टजानामोषधीनां जातानां च स्वयं वने ।
 वृथालब्धेऽमुगच्छेद्वा दिनमेकं पयोव्रतः ॥ १४५
 एतैर्व्रतैरपोह्यं स्यादेनोर्हिंसासमुद्भवम् ।
 ज्ञानाज्ञानकृतं कृतञ्च शृणूतानाद्यभक्षणे ॥ १४६
 अज्ञानाहारुणीं पीत्वा संस्कारेणैव शुच्यति ।
 मतिपूर्वमनिर्देश्यं प्रायान्तिकमिति स्थितिः ॥ १४७
 अथः सुराभाजनस्या मद्यभाण्डस्थितास्तथा ।
 पंचरात्रं पिवेत् पीत्वा शङ्खपुष्पीशृतं पयः ॥ १४८
 अष्टादत्त्वा च महिरां विधिवत् प्रतिगृह्य च ।
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 ब्राह्मणस्तु सुरापयं गन्धमाघ्राय सोमपः ।
 प्राणानप्सु तिराचम्य घृतं प्राश्य विशुच्यति ॥ १५०
 अज्ञानात् प्राश्य विष्मूत्रं सुरासंस्पृष्टमेव च ।
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 वपर्मं मेखला दंडो भैक्षचर्या व्रतानि च ।
 निवर्तन्ते द्विजातीनां पुनः संस्कारकर्मणि ॥ १५२
 अभोज्यानास्तु शुक्तान्नं स्त्रीन्शूद्रोच्छिष्टमेव च ।
 अन्धं मांसमभक्ष्य च सप्तरात्रं ववान् पिवेत् ॥ १५३
 शक्तानि च कषायांश्च पीत्वा मेधान्वपि द्विजः ।
 तावद्वत्प्रवर्तते वायस्य व्रजत्यधः ॥ १५४

विड्वराहखराङ्गाणां गोमायोः कापिकाकयोः ।
 प्राश्न सूत्रपुरीषाणि द्विजचान्द्रायणचरित् ॥ १५३
 शुष्काणि भुक्ता मांसानि भौमानि कवकानि च ।
 अन्नातं चैव सूनास्थमेतदेव व्रतचरित् ॥ १५४
 क्रव्यादभूकरोङ्गाणां कुक्कुटानां च भक्षणे ।
 जरकाकखराणां च तप्तकृच्छ्रं विशोधनम् ॥ १५५
 मासिकानान्तु योऽग्नीयादसमावर्त्तको द्विजः ।
 स तीक्ष्णहान्युपवसेदेकाहस्रोदके वसेत् ॥ १५८
 ब्रह्मचारी तु योऽग्नीयान्मधु मांसं कथंचन ।
 स कृत्वा प्राकृतं कृच्छ्रं व्रतशेषं समापयेत् ॥ १५९
 विडालकाकाखूच्छिष्टं जग्ध्वाश्चनकुलस्य च ।
 केशकीटावपन्नं च पिवेद्ब्रह्मसुवर्चलाम् ॥ १६०
 अभोज्यमन्नं नास्तव्यमात्मनः शुचिमिच्छता ।
 अन्नानभुक्तं तूत्तार्यं शोध्यं वाथ्याशुशोधनैः ॥ १६१
 एषोऽनाद्यादम स्योक्तो व्रतानां विविधो विधिः ।
 स्तेयदोषापहर्तृणां व्रतानां श्रूयतां विधिः ॥ १६२
 धान्यान्नघनचौर्याणि कृत्वा कामाद्विजोत्तमः ।
 सजातीयगृहादेव कृच्छ्राद्धेन विशुध्यति ॥ १६३
 मनुष्याणान्तु हरणे स्त्रीणां क्षेत्रगृहस्य च ।
 कूपवापीजलानां च शुचिचान्द्रायणं स्मृतम् ॥ १६४
 द्रव्याणामल्पसाराणां स्तेयं कृत्वाऽन्यविश्रुतः ।
 चरेत्तत् सान्त्तपनं कृच्छ्रं तत्रिध्यात्प्राप्तशुद्धये ॥ १६५
 भक्ष्यभोज्यापहरणे यानशय्यासनस्य च ।
 पुष्पमूलफलानां च पंचगव्यं विशोधनम् ॥ १६६

श्लेष्मिकाष्ठदुमाणां च शुष्कामस्य गुडस्य च ।
 चेलचर्मामिषाणां च तिरात्रं स्यादभोजनम् ॥ १६७
 मणिसुक्ताप्रावालानां ताम्रस्य रजतस्य च ।
 अयःकांस्योपलानां च द्वादशाहं कणामता ॥
 कार्पासकौटजोर्णानां द्विशफैकशफस्य च ।
 पक्षिगन्धौषधीनां च रज्ज्वाश्चैव त्राहं पयः ॥
 एतैर्व्रतैरपोहेत पापं स्त्रेयकृतं द्विजः ।
 अगम्यागमनीयन्तु व्रतैरेभिरपानुदेत् ॥
 रक्तल्पव्रतं कुर्याद्रेतः सिद्धा स्वयोनिषु ।
 सख्युः पुंसस्य च स्त्रीषु कुमारीष्वन्धजासु च ॥
 पैतृष्वश्वेयीं भगिनीं स्वस्त्रीयां मातुरेव च ।
 मातुश्च भ्रातुस्त्रनयां गत्वा चान्द्रायणंचरेत् ॥
 एतास्त्रिसस्तु भार्यार्थं नोपयच्छेत्तु ब्रह्मिन् ।
 श्रुतित्वेनानुपेयास्ताः पततिष्ठुपयवधः ॥
 अमानुषीषु पुरुषउदक्यायामयोनिषु ।
 रेतः सिद्धा जले चैव कच्छं सान्तपनुंचरेत् ॥
 मैथुनस्तु समासेष्वपुंसि योषिति वा द्विजः ।
 गोयानेऽप्यसु दिवा चैव सवासाः स्नानमाचरेत् ॥
 चाण्डालान्धस्त्रियोगत्वा भुक्त्वा च प्रतिगृह्य च ।
 पतत्यज्ञानतो विप्रो ज्ञानात् साम्यन्तु गच्छति ॥
 विप्रदुष्टां स्त्रियं भर्ता निरुन्ध्यादेकवेश्मनि ।
 यत् पुंसः परदारेषु तच्चैनां चारयेद्भूतम् ॥
 सा चेत् पुनः प्रदुष्येत्तु सहशेनोपयन्विता ।
 कच्छं चान्द्रायणंचैव तदस्याः पावनं स तम् ॥ १७८

यत् करत्वेकरात्रेण वृषक्षीसेवनाद्विजः ।
 तद्गैष्णवभुग् जपन्नित्यं त्रिभिर्वर्षैर्धर्मोदति ॥ १७८
 एषा पापक्षतामुक्ता चतुर्णामपि निष्कृतिः ।
 पतितैः सम्प्रयुक्तानामिमाः शृणुत निष्कृतीः ॥
 संवत्सरेण पतति पतितेन सहाचरन् ।
 याजनाध्यापनाद्वयौमासतु यानासनाशनात् ॥
 यो येन पतितेनैषां संसर्गं याति मानवः ।
 स तस्यैव व्रतं कुर्यात् तत्संसर्गविशुद्धये ॥
 पतितस्योदकं कार्यं सपिण्डैर्वाभ्यवैर्वहिः ।
 निन्दितेऽहनि सायाह्ने ज्ञात्वा त्विगुगुरुसन्निधौ ॥
 दासीघटमपां पूर्णं पर्यस्येत् प्रेतवत् पदा ।
 अहोरात्रमुपासीरन्नशौचं बान्धवैः सह ॥
 निवर्त्तेरंश्च तस्मात्तु सन्भाषणं सहासने ।
 दायाद्यस्य प्रदानं च यात्रा चैव हि लौकिकी ॥
 ज्येष्ठता च निवर्त्तेत ज्येष्ठावाप्यश्च यदनं ।
 ज्येष्ठांश्च माघ्र्याद्यास्य यवीयान् गुणतोधिकः ॥
 प्रायश्चित्ते तु चरिते पूर्णकुम्भमपां नवं ।
 तेनैव साधं प्रास्येद्युः स्नात्वा पुण्ये जलाशये ॥
 स त्वष्टु तं घटं प्रास्य मविश्य भवनं स्वकं ।
 सर्वाणि ज्ञातिकार्याणि यथापूर्वं समाचरेत् ॥
 एतदेव विधिं कुर्याद्वयोधित्सु पतितास्यपि ।
 ब्रह्मदानं देयन्तु वसेद्युश्च गृहान्तिके ॥
 एनस्त्रिभिरनिर्णिक्तैर्नार्यं किञ्चित् सहाचरेत् ।
 कृतनिर्णयनां चैव न शुगुप्सेत कर्हिचित् ॥ १८०

जालघ्नांश्च कृतघ्नांश्च विष्णुहानपि धर्मतः ।

शरणागतहन्तृंश्च स्त्रीहन्तृंश्च न संवदेत् ॥ १८१ ॥

येषां द्विजानां सावित्री नानुच्येत यथाविधि ।

तांश्चारयित्वा त्रीन् कृच्छ्रान् यथाविध्यपनाययेत् ॥

प्रायश्चित्तं चिकीर्षन्ति विकर्मस्थास्तु ये द्विजाः ।

ब्रह्मणा च परित्यक्तास्तेषामप्येतदादिशेत् ॥

यद्गर्हितेनार्जयन्ति कर्मणा ब्राह्मणा धनं ।

तस्योत्सर्गेण शुध्यन्ति जप्येन तपसैव च ॥

जपित्वा त्रीणि सावित्र्याः सहस्राणि समाहितः ।

मामं गोष्ठे पयः पीत्वा मुच्यते सत्प्रतिग्रहात् ॥

उपवासकथं तन्तु गोव्रजात् पुनरागतं ।

प्रणतं परिपृच्छेद्युः साम्यं सौम्येच्छसीति किम् ॥

सत्यमुक्त्वा तु विप्रेषु विकिरेदूयवसं गवाम् ।

गोभिः प्रवर्त्तिते तीर्थे कुर्युस्तस्य परिग्रहम् ॥

वात्यानां याजनं कृत्वा परेषामन्त्यकर्म च ।

अभिचारमग्नीनं च त्रिभिः कृच्छ्रैर्व्यपोहति ॥

शरणागतं परित्यज्य वेदं विप्लाव्य च द्विजः ।

संवत्सरं यवाहारस्तत् पापमपमेधति ॥

श्वशृगालखरैर्दंष्ट्रो ग्राम्यैः क्रव्याद्भिरेव च ।

नराश्वोद्वराद्यैश्च प्राणायामेन शुद्ध्यति ॥

षष्ठान्नकालता मासं भंहिताजपएव वा ।

होमाश्च साकला नित्यमपांक्त्यानां विशोधनम् ॥

उद्रयानं समारुह्य खरयानन्तु कामतः ।

सत्त्वा तु विप्रोदिग्वासाः प्राणायामेन शुद्ध्यति ॥ २०३ ॥

विनाशिरष्टु वाय्वर्त्तः शारीरं सन्निवेश्य च ।
 सचेलो वहिराप्नुत्य गामालभ्य विशुद्धति ॥ २०३
 वेदोदितानां नित्यानां कर्मणां समतिक्रमे ।
 स्नातकव्रतलोपे च प्रायश्चित्तमभोजनम् ॥
 हंकारं ब्राह्मणसंगोक्ता त्वंकारं च गरीयसः ।
 स्नात्वा नमस्कृत्य शेषमभिवाद्य प्रसादयेत् ॥
 ताडयित्वा तृणेनापि कण्ठे वा बध्य वाससा ।
 विवादे वा विनिर्जित्य प्रणिपत्य प्रसादयेत् ॥
 अवगूर्य त्वद्भयं सहस्रमभिहत्य च ।
 जिघांसया ब्राह्मणस्य नरकं प्रतिपद्यते ॥
 शोणितं यावतः पांशून् संगृह्णाति महोत्तले ।
 तावन्त्यद्भसहस्राणि तत्कृत्ता नरके वसेत् ॥
 अवगूर्य चरेत् कृच्छ्रमतिकृच्छ्रं निपातने ।
 कृच्छ्रातिकृच्छ्रौ कुर्वीत विप्रसंगोत्पाद्य शोणितम् ॥
 अनुक्तनिष्कृतीनां पापिनामपनुत्तये ।
 शक्तिश्चावेक्ष्य पापं च प्रायश्चित्तं प्रकल्पयेत् ॥
 यैरभ्युपायैरेनांसि मानयो व्यपकर्षति ।
 तान् वोऽभ्युपायान् वक्ष्यामि देवर्षिपितृसेवितान् ॥
 त्राहं प्रातस्त्राहं सायं त्राहमद्यादयाचितं ।
 त्राहं परं च नाश्रीयत् प्राजापत्यंचरन् द्विजः ॥
 गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
 एकरात्रोपवासं च कृच्छ्रं सान्त्वनं स्मृतम् ॥
 एकैकं ग्रसमश्रीयत् त्राहाणि त्रीणि पूर्ववत् ।
 त्राहंचोपवसेदन्यमतिकृच्छ्रं चरन् द्विजः ॥ २१७

वनस्पतश्च चरन् विप्रो जलक्षीरप्लुतानिलान् ।
 प्रतिव्राजं पिवेदुणान् सकृत्स्नायी समाहितः ॥ २१५
 यतात्मनोऽप्रमत्तस्य द्वादशाहमभोजनम् ।
 पराको नाम कृच्छ्रोयं सर्वपापापनोदनः ॥
 एकैकं क्रासयेत् पिण्डं कृणो शुक्ले च वर्धयेत् ।
 सप्तसृशं स्निषवणमेतच्चान्द्रायणं स्मृतम् ॥
 एतमेव विधिं कृत्स्नमाचरेद्यवमध्यमे ।
 शुक्लापक्षादिनियतस्वरं चान्द्रायणव्रतम् ।
 अष्टावधौ समग्रीयात् पिण्डान्मध्यन्दिने स्थिते ।
 म्रियतात्मा हविष्याशो यतिचान्द्रायणं चरन् ॥
 चतुरः प्रातरग्रीयात् पिण्डान् विप्रः समाहितः ।
 चतुरोऽस्तमिते सूर्ये शिशुचान्द्रायणं स्मृतम् ॥
 यथाकथञ्चित् पिण्डानां तिस्रोऽशीतीः समाहितः ।
 मासेनाग्रन् हविष्यस्य चन्द्रस्यैति सलोकताम् ॥
 एतद्गुदास्तथादित्या वसवश्चाचरन् व्रतम् ।
 सर्वाकुशलमोक्षाय मरुतश्च महर्षिभिः ॥
 महाय्याहृतिभिर्होमः कर्त्तव्यः स्वयमेवहम् ।
 अहिंसा सत्यमक्रोधमार्जवंच समाचरेत् ॥
 त्रिरहर्षिर्निशायाञ्च स्ववासा जलमाविशेत् ।
 ज्जीम्बूदपतितां चैव नाभिभाषेत कर्हिचित् ॥
 स्थानासनाभ्यां विहरेद्यज्ञोऽधः शयीत वा ।
 ब्रह्मचारी व्रती च स्याद्गुरुदेवद्विगार्हकः ॥
 सावित्रीञ्च जपेन्नित्यं पवित्राणि च शक्तितः ।
 सर्वेष्वेव व्रतेष्वेवं प्रायश्चित्तार्थमाहतः ॥ २२६

एते द्विजातयः शीघ्रा व्रतैराविष्कृतैर्नसः ।
 अनाविष्कृतपापांस्तु मन्त्रैर्होमैश्च शोभयेत् ॥ २२७
 स्थापनेनामुतापेन तपसाऽध्यवनेन च ।
 पापकृच्छ्राच्यते पापात्तथा दानेन चापदि ॥
 यथा यथा नरोऽधर्मं स्वयं कृत्वानुभाषते ।
 तथा तथा त्वचेव्राह्मिस्तेनाधर्मेण मृच्यते ॥
 यथा यथा मनस्तथ बुष्कृतं कर्म गर्हति ।
 तथा तथा शरीरं तत्तेनाधर्मेण मृच्यते ॥
 कृत्वा पापं हि सन्तप्य तस्मात् पापात् प्रमुच्यते ।
 नैवं कुर्यां पुनरिति निवृत्त्या पृथगे तु सः ॥
 एवं संचिन्त्य मनसा प्रेत्य कर्मफलोदयम् ।
 मनोवाञ्छूर्तिभिर्नित्यं शुभं कर्म समाचरेत् ॥
 अज्ञानादयदि वा ज्ञानात् कृत्वा कर्म विगर्हितम् ॥
 तस्माद्विमुक्तिमन्विच्छन् द्वितीयं न समाचरेत् ॥
 यस्मिन् कर्मण्यस्य कृते मनसः स्यादलाघवम् ।
 तस्मिंस्तावन्तपः कुर्यादुयावत्तुष्टिकरं भवेत् ॥
 तपोमूलमिदं सर्वं दैवमानुषकं सुखम् ।
 तपोमध्यं बुधैः प्रोक्तं तपोऽन्तं वेददर्शिभिः ॥
 ब्राह्मणस्य तपोज्ञानं तपः क्षत्रस्य रक्षणम् ।
 वैश्यस्य तु तपोवाक्ता तपः शूद्रस्य सेवनम् ॥
 ऋषयः संयतात्मानः फलमूज्ञानिलाशनाः ।
 तपसैव प्रपश्यन्ति त्रैलोक्यं सचराचरम् ॥
 औषधान्यगदोविद्या दैवी च विविधा स्थितिः ।
 तपस्यैव प्रसिद्धान्ति तपस्तेषां हि साधनम् । २२८

अद्भुतं वदुरापं यद्गुं यच्च दुष्करम् ।
 सर्वन्तु तपसा साध्वं तपोति दुरतिक्रमम् ॥ २१८
 महापातकिनश्चैव शेषाश्च नार्थकारिणः ।
 तपसैव सुतप्तेन मुच्यन्ते किल्बिषान्ततः ॥
 कीटाश्चाहिपतङ्गाश्च पशवश्च वयांसि च ।
 स्थावराणि च भूतानि दिवं यान्ति तपोबलात् ॥
 यत् किञ्चिदेनः कुर्वन्ति मनोवाञ्छूर्तिभिर्जनाः ।
 तत् सर्वं निर्दहत्याशु तपसैव तपोधनाः ॥
 तपसैव विशुद्धस्य ब्राह्मणस्य द्विबौकसः ।
 इज्याश्च प्रतिगृह्णन्ति कामान् संवर्द्धयन्ति च ॥
 प्रजापतिरिदं शस्त्रं तपसैवावृजत् प्रभुः ।
 तथैव वेदानृषयस्तपसा प्रतिपेदिरे ॥
 इत्येतत्तपसो देवा महाभाग्यं प्रचक्षते ।
 सर्वस्यास्य प्रपश्यन्तस्तपसः पुण्यमुत्तमम् ॥
 वेदाभ्यासोऽन्वहं शक्त्या महायज्ञक्रियाक्षमा ।
 नाशयन्त्याशु पापानि महापातकजान्यपि ॥
 यथैधस्तेजसा वरुणः प्राप्तं निर्दहति क्षणात् ।
 तथा ज्ञानाग्निना पापं सर्वं दहति वेदवित् ॥
 इत्येतदेनसा मुक्तं प्रायश्चित्तं यथाविधि ।
 अतज्जडं रहस्यानां प्रायश्चित्तं निबोधतः ॥
 संध्याहृतिप्रणवकाः प्राणायामास्तु षोडश ।
 अपि भूषणहनं मासात् पुनन्य हरहः कृताः ॥
 कौतुसं जप्तापत्येतद्वाशिष्ठं च प्रतीत्यृचम् ।
 मरहितं शुद्धवत्स्य च सुरापोऽपि विशुध्यति ॥ २५०

संहज्जघ्नां त्य वामौयं शिवसङ्कल्पमेव च ।
 अपहृत्य सुवर्णन्तु क्षणाद्भवति निर्मलः ॥ २१
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 जपित्वा पौरुषं सूक्तं मुच्यते गुरुतल्पगः ॥
 एनसां स्थूलसूक्ष्माणां चिकीर्षन्नपनोदनम् ।
 अवेत्थुचं जपेदब्दं यत्किंचिदमितीति वा ॥
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 लतं स्मरत्समन्दीवं पूयते मानवस्त्रगहात् ॥
 सोमारौद्रन्तु बह्वेना मासमभ्यस्य शुद्ध्यति ।
 स्तवत्वाभाचरन् ज्ञानमर्थन्नामिति चाक्षय्यम् ॥
 अर्द्धार्धमिन्द्रमित्येतदेनस्त्री सप्तकं जपेत् ।
 अप्रशस्तन्तु हत्वाप्सु मासमासीत भैक्षभुक् ॥
 मन्त्रैः शकलहोमीयैरब्दं हुत्वा घृतं द्विजः ।
 सुगुर्वथ्यपहन्त्येनो जघ्ना वा नम इत्ययम् ॥
 महापातकसंयुक्तोऽमुगच्छेद्वाः समाहितः ।
 अभ्यस्याब्दं पावमानीर्भेद्याहारोविशुद्ध्यति ॥
 अरण्ये वा तिरभ्यस्य प्रयतो वेदसंहिताम् ।
 मुच्यते पातकैः सर्वैः पराकैः शोधितस्त्रिभिः ॥
 त्र्यहन्त्पवसेद्युक्तास्त्रिरङ्गोऽभ्यपयन्नपः ।
 मुच्यते पातकैः सर्वस्त्रिर्जपित्वाऽघमर्षणम् ॥
 यथाश्वमेधः क्रतुराट् सर्वपापापनोदनः ।
 तथाऽघमर्षणं सूक्तं सर्वपापापनोदनम् ॥
 हत्वा लोकानपीमांस्त्रीनश्रवणि यतस्ततः ।
 ऋग्वेदं धारयन् विप्रो नैनः प्राप्नोति किंचन ॥ २६२

ऋक्संहितां तिरभ्यस्य यजुषां वा समाहितः ।
 साम्ना वा सरहत्यानां सर्वपापैः प्रमुच्यते ॥ २६३
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 ऋचोयजूंषि चान्यानि सामानि विविधानि च ।
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 धातुं यजमश्चरं ब्रह्म त्रयी यस्मिन् प्रतिष्ठिता ।
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द्वादशोऽध्यायः ।

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 कर्मणां फलनिर्दृष्टिं शंस नस्तत्त्वतः पराम् ॥ १
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 कर्मणा गतयो नृणामूत्तमाधममध्यमाः ॥ ३
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 ह्यधस्तथासुक्तस्य मनो विद्यात् प्रवर्त्तकम् ॥ ४

परद्रव्येष्वभिधानं मनसानिष्टचिन्तनम् ।
 वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥ १
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 परदारोपसेवा च शारीरं त्रिविधं स्मृतम् ॥ ३
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 बाणदण्डोऽथ मनोदण्डः कायदण्डस्तथैव च ।
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 योऽस्यात्मनः कारयिता तं क्षेत्रज्ञं प्रचक्षते ।
 यः करोति तु कर्माणि स भूतात्मोच्यते बुधैः ॥ १२
 जीवसंज्ञोऽन्तरात्मान्यः सहजः सर्वदेहिनां ।
 येन वेदयते सर्वं सुखं दुःखञ्च जन्मसु ॥ १३
 तावुभौ भूतसम्पृक्तौ महान् क्षेत्रज्ञएव च ।
 उच्चावचेषु भूतेषु स्थितं तं व्याप्य तिष्ठतः ॥ १४
 असंख्या मूर्त्तवस्तस्य निष्पतन्ति शरीरतः ।
 उच्चावचानि भूतानि सततं चेष्टयन्ति याः ॥ १५
 पञ्चभ्य एव मात्राभ्यः प्रेत्य दुष्कृतिनां वृणां ।
 शरीरं यातनार्थीवमन्यदुत्पद्यते ध्रुवम् ॥ १६

तेनानुभूय ताः यामीः शरीरेणैव यातनाः ।

तास्त्रैव भूतमात्रासु प्रलीयन्ते विभागशः ॥ १७

सोऽनुभूयादुखोदकांश्च दोषान् विषयसङ्गजान् ।

व्यपेतकल्मसोऽभ्येति तावैवाभौ महोजसौ ॥ १८

तौ धर्मं पश्यतस्तस्य पापं चातन्द्रितौ सह ।

याम्यां प्राप्नोति मष्टक्तः प्रेत्येह च सुखासुखम् ॥ १९

यद्याचरति धर्मं स प्रायशोऽधर्ममल्पशः ।

तैरेव चावृतो नूतैः स्वर्गे सुखमुपायुते ॥ २०

यदि ते प्रायशोऽधर्मं सेवते धर्ममल्पशः ।

तैर्भूतैः स परित्यक्तो यामीः प्राप्नोति यातनाः ॥ २१

यामोस्ता यातनाः प्राप्य स जीवो वीतकल्मषः ।

तान्येव पञ्चभूतानि पुनरप्येति भागशः ॥ २२

एता दृष्ट्वा च जीवस्य गतीः स्वेनैव चेतसा ।

धर्मतोऽधर्मतश्चैव धर्मं दध्यात् सदा मनः ॥ २३

सत्त्वं रजस्तमश्चैव त्रीन् विद्यादात्मनो गुणान् ।

यैर्व्याप्यमान् स्थितोभावान्महान् सर्वानशेषतः ॥ २४

योयद्देषां गुणोद्देहे साकल्येनातिरिच्यते ।

स सदा तद्गुणप्रायं तं करोति शरीरिणम् ॥ २५

सत्त्वं ज्ञानं तमोऽज्ञानं रागद्वेषौ रजः स्मृतं ।

एतद्वाप्तिमदेतेषां सदैर्भूताश्रितं वपुः ॥ २६

तत्र यत् प्रीतिसंयुक्तं किञ्चिदात्मनि लक्षयेत् ।

प्रशान्तमिव शुद्धात् सत्त्वं तदुपधारयेत् ॥ २७

यत्तु दुःखसमायुक्तमप्रीतिकरमात्मनः ।

तद्भ्रजोऽप्रतिषं विद्यात् सततं हारि देहिनाम् ॥ २८

यत् स्यान्मोहसंयुक्तमव्यक्तं विषयात्मकं ।
 अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत् ॥ २८
 त्रयाणामपि चैतेषां गुणानां यः फलोदयः ।
 अग्रो मध्योजघनश्च तं प्रवक्ष्याम्यशेषतः ॥ २९
 वेदाभ्यासस्तपोदानं शौचमिन्द्रियनिग्रहः ।
 धर्मक्रियात्मचिन्ता च सात्त्विकं गुणलक्षणम् ॥ ३०
 आरम्भरुचिताधैर्यमसत्कार्यपरिग्रहः ।
 विषयोपसेवा चाजस्रं राजसं गुणलक्षणम् ॥ ३१
 लोभः स्वप्नोऽदृतिः क्रौर्यं नास्तिक्यं भिन्नवृत्तिता ॥
 याचिष्णुता प्रमादश्च तामसं गुणलक्षणम् ॥ ३२
 त्रयाणामपि चैतेषां गुणानां त्रिषु तिष्ठतां ।
 इदं सामासिकं ज्ञेयं क्रमशोगुणलक्षणम् ॥ ३३
 यत्कर्म कृत्वा कुर्वन्श्च करिष्यं चैव लज्जति ।
 तज्ज्ञेयं विदुषा सर्वतामसं गुणलक्षणम् ॥ ३४
 येनास्मिन् कर्मणा लोके स्थातिमिच्छति पुष्कलाम् ।
 न च शोचत्यसम्पत्तौ तद्विज्ञेयन्तु राजसम् ॥ ३५
 यत् सर्वलोच्छति ज्ञातुं यन्न लज्जति चाचरन् ।
 येन तुष्यति चात्मात्य तत् सत्त्वगुणलक्षणम् ॥ ३६
 तमसो लक्षणं कामो रजसस्त्वर्थलक्ष्यते ।
 सत्त्वस्य लक्षणं धर्मः श्रैष्ठ्यमेषां यथोत्तरम् ॥ ३७
 येन यांस्तु गुणेनैषां संसारान् प्रतिपद्यते ।
 तान् समासेन वक्ष्यामि सर्वस्यास्य यथाक्रमम् ॥ ३८
 देवत्वं सात्त्विका यान्ति मनुष्यत्वं च राजसाः ।
 तिर्य्यक्तं तामसा नित्यमित्येषा त्रिविधा गतिः ॥ ३९

त्रिविधा त्रिविधैषा तु विज्ञेया गौणिकी गतिः ।
 अधमा मध्यमाद्या च कर्मविद्याविशेषतः ॥ ४१
 स्थावराः क्षमिकीटाश्च मत्सरा सर्पाः सकच्छपाः ।
 यशश्च चगाश्चैव जघन्या तामसी गतिः ॥ ४२
 हस्तिनश्च तुरङ्गाश्च शूद्रा क्षत्रिणाश्च गर्हिताः ।
 सिंहा व्याघ्रा वराहाश्च मध्यमा तामसी गतिः ॥ ४३
 चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाभिकाः ।
 रक्षांसि च पिशाचाश्च तामसीपूत्तमा गतिः ॥ ४४
 भक्षामक्षानटाश्चैव पुरुषाः शस्त्रहन्तयः ।
 द्युतपानप्रसक्ताश्च जघन्या राजसी गतिः ॥ ४५
 राजानः क्षत्रियाश्चैव राज्ञश्चैव पुरोहिताः ।
 वादयुद्धप्रधानाश्च मध्यमा राजसी गतिः ॥ ४६
 गन्धर्वा गुह्यका यक्षा विवुधानुचराश्च ये ।
 तथेवाप्सरसः सर्वा राजसीपूत्तमा गतिः ॥ ४७
 द्रुपसा यतयो विप्रा ये च वैमानिका गणाः ।
 नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः ॥ ४८
 जज्वानऋषयो देवा वेदा ज्योतीर्षी वत्सराः ।
 पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः ॥ ४९
 ब्रह्मा विश्वस्तृजो धर्मो महानव्यक्तमेव च ।
 उत्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः ॥ ५०
 एष सर्वः समुद्दिष्टप्रकारस्य कर्मणः ।
 त्रिविधस्त्रिविधः कृत्स्नः संसार सार्वभौतिकः ॥ ५१
 इन्द्रियाणां प्रसङ्गेन धर्मस्यासेवनेन च ।
 धापान् संयान्ति संसारानविद्वांसो नराधमाः ॥ ५२

यां यां योनिषु जवोऽयं येन येन च कर्मणा ।
 क्रमशो याति लोकेऽस्मिंस्तत् सर्वं निबोधत ॥ ५३
 बह्वन वर्षगणान् घोरावरकान् प्राप्य तत्क्षयात् ।
 संसारान् प्रतिपद्यन्ते महापातकिनस्त्रिमान् ॥ ५४
 श्वशूकर खरोराष्ट्राणां गोऽजाविद्धगपक्षिणाम् ।
 चण्डालपुङ्गवानां च ब्रह्महा योनिमिच्छति ॥ ५५
 क्षमिकीटपतङ्गानां विद्ध्वाञ्छुजाश्चैव पक्षिणाम् ।
 हिंसाणाश्चैव सत्त्वानां सुरापो ब्राह्मणो व्रजेत् ॥ ५६
 लूतादिशरटानां च तिरश्चां चाखुचारिणाम् ।
 हिंसाणाश्च पिशाचानां स्तेनो विप्रः सहस्रशः ॥ ५७
 दण्डगुल्मलतानाश्च क्रव्यादां दंष्ट्रिणामपि ।
 क्रूरकर्मक्षताश्चैव शतशो गुरुतल्पगः ॥ ५८
 हिंसा भवन्ति क्रव्यादाः क्षमयोऽभक्ष्यभक्षिणः ।
 परस्वरादिनस्तेनाः प्रेतान्धस्त्रीनिषेविणः ॥ ५९
 संयोगं पतितैर्गत्वा परस्यैव च योषितम् ।
 अपहृत्य च विप्रस्वः भवति ब्रह्मराक्षसः ॥ ६०
 मणिमुक्ताप्रबालानि हृत्वा लोभेन मानवः ।
 विविधानि च रत्नानि जायते हिमकर्तृषु ॥ ६१
 धान्यं हृत्वा भवत्याखुः कांस्यं हंसो जलं प्लवः ।
 मधु दंशः पयः काको रसं श्वा नकुलो घृतम् ॥ ६२
 मांसो गृध्रो वपां महस्त्रैलं तैलपकः खगः ।
 चीरीवाकस्तु लवणं बलाका शकुनिर्दधि ॥ ६३
 कौषेयं तित्तिरिर्हृत्वा क्षौमं हृत्वा तु दुर्दरः ।
 कार्पासतान्तवं क्रौञ्च गोघा गां वाग्गुहोगुडम् ॥ ६४

कुङ्कुन्दरि शुभान् गन्धान् पल्लवाकान् बर्हिणः ।
 श्यावित् सताम्बं विविधमसताम्बान् शल्यकः ॥ ६३
 वकोभवति हृत्वाग्निं गृहकारी ह्युपस्करम् ।
 एतानि हृत्वा वासांसि जावते जीवजीवकः ॥ ६४
 हृको चर्गीभं व्याघ्रोऽश्वं फलमूलान् कर्कटः ।
 स्त्रीमृच्चंसोककोवारिं यानन्युष्ट्रः पशून्तजः ॥ ६५
 यदा तदा परद्रव्यमपहृत्य बलवत्तरः ।
 अवश्यं याति तिर्यक्त्वं जग्ध्वा चैवाहुतं हविः ॥ ६६
 स्त्रियोऽप्येतेन कल्पेन हृत्वा दोषमवाप्नुयुः ।
 एतेषामेव अस्तूनं भर्त्यात्वमुपययन्ति ताः ॥ ६७
 स्वेभ्यः स्वेभ्यस्तु कर्मभ्यश्च्युता वर्णा ज्ञानपदि ।
 पापान् संसृज्य संसारान् प्रेथतां यान्ति सत्पु ॥ ७०
 चान्ताशुल्कामुखः प्रेतो विप्रोधर्मात् स्वकाश्च्युतः ।
 अमेध्यकुणपात्री च चतुर्यः कटपूतनः ॥ ७१
 मैत्राक्षज्योतिकः प्रेतो वैश्योभवति पूयभुक् ।
 चैलाशकश्च भवति शूद्रोधर्मात् स्वकाश्च्युतः ॥ ७२
 यथं यथा निषेवन्ते विषयान् विषवात्मकाः ।
 तथा तथा कुशलता तेषां तेषूपजावते ॥ ७३
 तेऽभ्यासात् कर्मणां तेषां पापानामल्पबुद्धयः ।
 सम्प्राप्नुवन्ति दुःखानि तास्तु तास्त्रिह बोजिषु ॥ ७४
 तामिस्रादिषु चोग्रेषु नरकेषु विवर्त्तनम् ।
 असिपत्रवनादीनि बन्धनच्छेदनानि च ॥ ७५
 विविधाश्चैव सम्पीडाः काकोलूकैश्च भक्षयाम् ।
 करभगालुकातायान् कुम्भीपाकांश्च दारुणान् ॥ ७६

सन्धवांश्च विद्योनीषु दुःखप्रवासु नित्यशः ।
 अनेतातपाभिघातांश्च विविधानि भयानि च ॥ ७७
 असह्यर्भकसेषु वासं जन्म च ॥ ७८
 बन्धनानि च कष्टानि परप्रेषत्वमेव च ॥ ७९
 बन्धुप्रियवियोगांश्च संवासश्चैव दुर्जनैः ।
 द्रव्यार्जनश्च बाधश्च मित्रामित्रस्य चार्जनम् ॥ ८०
 जरां चैवाप्रतीकारां व्याधिभिश्चोपपीडनम् ।
 क्लेशांश्च विविधां स्तांस्तान्मृत्युमेव च दुर्जयम् ॥ ८१
 यादृशेन तु भावेन यद्वयत् कर्म निषेवते ।
 तादृशेन शरीरेण तत्तत् फलमुपाश्रुते ॥ ८२
 एष सर्वः ससुहिष्टः कर्मणां वः फलोदयः ।
 निःश्रेयसकरं कर्म विप्रस्येदं निबोधत ॥ ८३
 धेदाभ्यासस्तपोदानमिन्द्रियाणां च संयमः ।
 अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥ ८४
 सर्वेषामपि चैतेषां शुभानामिह कर्मणाम् ।
 किञ्चित् श्रेयस्करतरं कर्मोक्तं पुरुषं प्रति ॥ ८५
 सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम् ।
 तद्योग्यं सर्वविद्यानां प्राप्यते श्रद्धतं ततः ॥ ८६
 यथा मेषान्तु सर्वेषां कर्मणां प्रेत्य चेह च ।
 श्रेयस्करतरं ज्ञेयं सर्वदा कर्म वैदिकम् ॥ ८७
 वैदिके कर्मयोगे तु सर्वाण्येतान्यशेषतः ।
 अन्तर्भवन्ति क्रमशस्तस्मिंस्तस्मिन् क्रियाविधौ ॥ ८८
 सुखाभ्युदयिकं चैव नैःश्रेयसिकमेव च ।
 प्रवृत्तं च निवृत्तं च द्विविधं कर्मवैदिकम् ॥ ८९

इह चामुखा कार्म्यं प्रवृत्तं कर्म कौत्स्यते ।
 निष्कामं त्वनपूर्वन्तु निवृत्तमुपदिश्यते ॥ ८८
 प्रवृत्तं करसंसेव्य देवानामेति साम्यताम् ।
 निवृत्तं तेमानस्तु भूतान्येत्यीति पञ्च वै ॥ ८९
 सर्वभूतेषु चात्मानं सर्वभूतानि चात्मानि ।
 समं यश्चात्मायाजी स्वाराज्यमधिगच्छति ॥ ९०
 यथोक्तापि कर्माणि परिहाय द्विजोत्तमः ।
 अत्माज्ञे शमे च साहोदाभ्यासे च यत्नवान् ॥ ९१
 एतद्दिग्गमसाफल्यं ब्राह्मणस्य विशेषतः ।
 प्राप्यैतत्कृतकृत्योऽपि द्विजो भवति नान्यथा ॥ ९२
 पितृदेवमुखाणां वेदश्चक्षुः सनातनम् ।
 अशक्यं वा प्रमेयं च वेदशास्त्रमिति स्थितः ॥ ९३
 या वेदाद्याः स्मृतयो याश्च काश्च कुट्टयः ।
 सर्वास्त निष्फलाः प्रेत्य तमोनिष्ठा हि ता स्मृताः ॥ ९४
 उत्पद्यन्ते च वृन्ते च यान्यतोऽन्यानि कानिचित् ।
 तान्यर्थाङ्गालिकतया निष्फलान्यनृतेतानि च ॥ ९५
 चातुर्वर्ण्यं त्रयोलोकाश्चत्वारश्चाश्रमाः पृथक् ।
 भूतं भवाविष्यं च सर्वं वेदात् प्रसिध्यति ॥ ९६
 शब्दः स्पर्शश्च रूपं च रसोगन्धश्च पञ्चमः ।
 वेदादेव समुद्यन्ते प्रवृत्तिगुणकर्मतः ॥ ९७
 विभर्ति सर्वभूतानि वेदशास्त्रं सनातनम् ।
 तस्मादेतत्परं मन्ये तज्जन्तोरस्य साधनम् ॥ ९८
 सैनापत्यं राज्यं च दण्डनेहत्वमेव च ।
 सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥ ९९

यथा जातश्लोवक्त्रिर्दहत्याद्रानपि द्रुमाः ।
 तथा दहति वेदज्ञः कर्मजं दोषमात्मनः ॥ १०१
 वेदशास्त्रार्थतत्त्वज्ञो यत्र तत्राश्रमे वसन् ।
 दूष्टैव लोके तिष्ठन् स ब्रह्मभूयाय कल्पते ॥ १०२
 अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणोराः ।
 धारिभ्योज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसानिनः ॥ १०३
 तपोविद्या च विप्रस्य निःश्रेयसकरं परम् ।
 तपसाकिल्बिषं हन्ति विद्यया चतमश्नुते ॥ १०४
 प्रत्यक्षं चानुमानं च शास्त्रं च विविधागमम् ।
 त्वयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता ॥ १०५
 आर्थं धर्मोपदेशं च वेदशास्त्रविरोधिनः ।
 यस्तर्केणानुसन्धत्ते स धर्मं वेद नेतरः ॥ १०६
 नैःश्रेयसमिदं कर्म यथोदितमशेषतः ।
 मानवस्यास्य शास्त्रस्य रहस्यमुपदिश्यते ॥ १०७
 अनान्नातेषु धर्मेषु कथं स्यादिति चेद्भवेत् ।
 यं शिष्टा ब्राह्मणा ब्रूयुः सः धर्मः स्यादथङ्कित ॥ १०८
 धर्मेणाधिगतो यैस्तु वेदः सः परित्यज्यः ।
 ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥ १०९
 दशावरा वा परिषद् यं धर्मं परिकल्पयेत् ।
 द्वावरा वापि वृत्तस्वा तं धर्मं न विचालयेत् ॥ ११०
 त्रैविद्यो हैतुकस्तर्को नैरुक्तो धर्मपाठकः ।
 त्रयश्चाश्रमिणः पूर्वं परिषत् स्यादशावरा ॥ १११
 ऋग्वेदविद् यजुर्विद् सामवेदविदेव च ।
 द्वावरा परिषज्ज्ञेया धर्मसंशयनिर्णये ॥ ११२

एकोऽपि वेदविद्वन्मं चं व्यश्नेद्विजोत्तमः ।
 स विज्ञेयः परोधर्मो नाशानामुदितोऽसुतैः ॥ ११३
 अत्रतानाममन्त्राणां जातिमात्रोपजोविनाम् ।
 सहस्रशः समेतानां परिषत्त्वं न विद्यते ॥ ११४
 यं वदन्ति तमो भूता मूर्खा धर्ममतद्विदः ।
 तत्पापं शतधा भूत्वा तद्वक्तननुगच्छति ॥ ११५
 एतद्वोऽभिहितं सर्वं निःश्रेयसकरं परम् ।
 अस्मादप्रच्युतो विप्रः प्राप्नोति परमां गतिम् ॥ ११६
 एवं स भगवान् देवो लोकानां हितकाम्यया ।
 धर्मस्य परमं गुह्यं समेदं सर्वमुक्तवान् ॥ ११७
 सर्वमात्मन संपश्येत् सञ्चासञ्च समाहितः ।
 सर्वं हात्मनि संपश्यन्नाधर्मं कुरुते मनः ॥ ११८
 आत्मैव देवता सर्वाः सर्वमात्मन्यवस्थितम् ।
 आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम् ॥ ११९
 खं सन्निवेशयेत् खेषु चेष्टनसर्शनेऽनिलम् ।
 पक्तिदुष्टोः परं तेजः स्नेहेऽपो गह्व मूर्तिषु ॥ १२०
 मनसीन्दुं दिशः श्रोत्रे क्रान्ते विष्णुं बले हरम् ।
 वाचग्निः मित्रसुतुसर्गं प्रजने च प्रजापतिम् ॥ १२१
 प्रशस्तक्षितारं सर्वेषामणीयांसमणोरपि ।
 रुक्माभं स्वप्रधीगम्यं निद्यात्तं पुरुषं परम् ॥ १२२
 एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।
 इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥ १२३
 एष सर्वाणि भूतानि पञ्चभिर्व्याप्य मूर्तिभिः ।
 जगद्दृढिचयैर्नित्यं संसारयति चक्रवत् ॥ १२४

एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना ।

स सूर्यसमतामेत्य ब्रह्माभ्येति परं पदम् ॥ १२५

इत्येतन्ममानवे शास्त्रं भृगुप्रोक्तं पठन् द्विजः ।

अवत्याचरवाञ्छित्य यथेष्टं प्राप्नोति यत्नतिम् । १२६

इति मानवे धर्मशास्त्रे भृगुप्रोक्तायां संहितायाः

द्वादशोऽध्यायः ॥

मनुसंहिता समाप्ता ।



